Church—1925. M. E.

HOUSTON TEX POST
MAY 4 1925

Negro Bishops Not To Preside Over White Conferences In South

Bishop John M. Moore Denies Pending Plan of Unification Sanctions Negro Episcopal Dominance, or Changes In Any Way Racial Relations—Says Southern Church Is Fully Protected.

Southern Methodists are absolutely protected against the possibility of negro dominance in the pending plan of unification with the Northern church, according to Bishop John M. Moore of Dallas, bishop in charge of the Texas conference of the Southern church, who is active in urging ratification of the plan by the Texas conference this fall.

The only way a negro bishop could become the presiding officer of the general conference or of the annual conference would be upon invitation of the Southern members, Bishop Moore states.

In discussing the negro's place in the pending plan, Bishop Moore says:

The negro has been used to create sentiment against unification upon every basis so far suggested, whether the organic, the regional, or the partnership. It is also true that no one has spoken or written against unification has ever said that he would favor unification on this or any other plan if the negro were eliminated, that is, set off in a body of his own. It is everywhere recognized that the racial prejudice in the South is so strong that it can be very successfully used to create opposition against any movement in which the negro is involved. Christian people are sometimes inadvertently led into that thing. Some good Christian people have become greatly stirred up against unification because some one has told them that if unification came they may have negro bishops presiding over their conferences, negro members flocking into their churches, negro children and youth forcing themselves into their schools and colleges, and negro passengers on the trains coming into the white coaches. How preposterous! How ridiculously absurd! How cruelly untrue! Nothing of the kind will be any more possible after unification than it is right now.

Ample Protection.

Everybody knows—or can know if he will read the plan—that no bishop, white or negro, can administer in any way outside of own jurisdiction without the consent of the bishops of the other jurisdiction, nor can any bishop, white or negro, preside over the general conference unless chosen by a majority vote of each group of bishops. That means that no negro bishop can ever preside over the general conference nor hold any white Southern conference, unless our white Southern bishops agree to it. Does any sane man imagine that any Southern bishop would have little enough sense ever to vote for a negro bishop to preside over a Southern white conference or over a general conference? If he did so vote he would be silenced so quickly that he would not know his own name. Were a negro bishop appointed to preside over a white Southern conference, does any one suppose that any Southern conferene would then allow him to preside? Southern people have a way of taking care of such a matter. What is the use of other theorizing about these things and becoming agitated over them?

Negroes do not want to become members of our white Southern churches. There are abundant facts to substantiate that. For nearly 60 years the Methodist Episcopal church has had a negro membership and a white membership in the South, and yet negroes have never presented themselves for membership in the Northern white churches in the South on certificate or otherwise. They never attend the white churches of their denomination in the South. The negroes up North have their own churches and want their own churches, and the white people want them to have them. Of course, there may be seen an occasional negro in a church in some locality where there are not enough negro Methodists to form a church of their own. That is true in the South. It is all a mistake to think that negroes will ever seek memberships in the white churches.

Negroes Are Christians.

These negroes about whom so much is being said are Christians. They love the Methodist church. They live now in the South, right among us, working for us from day to day, and have always lived here. They are not Northern negroes. They know that they could not become members of our white churches, even if they desired it. Why should any one suppose that unification would change their attitude, their intentions or their desires? Unification will have no more to do with changing the separate coach law than it will in changing the government of Siam. To intimate that negroes would ever offer to enter our Southern Methodist schools is to talk out of one's mind. This unification discussion should not drive us to extravagant statements which our common sense and long experience utterly contradict. Every one knows that the white Southern Methodists would not tolerate for a moment mixed churches, mixed schools, or negro bishops. They would not approve the repeal of the separate coach law because they believe this is best for both races in the South. Unification can have absolutely nothing to do with any of these things. They are fixed by the conscience and consciousness of the Southern people.

Negroes may be members of the judicial council just as they may be members of the supreme court of the United States, and just about as soon. They will be members of the united general conference. But they can not vote in the election of our bishops. They can not impose any legislation upon the Southern jurisdiction because it requires a majority vote of our Southern jurisdiction to enact any law. They did not pollute prohibition and other reforms which they helped by their Methodist votes to bring about in the Southern States, and why imagine that they will vitiate church legislation that they may support? Their small membership in the general conference — and it will never be larger, but become smaller— will not establish social equality any more than did their membership in the joint commission for eight years, and it was not done there. Their small representation will not only be void of harm to them, to the church, and to the church South, but it will be most helpful to them, and it will give to our Southern representatives that which they do not now have, an insight into the mind of our negro Methodist leaders in the South and in the North, and which they can never get by ecclesiastical aloofness.

Unfair to Negro.

Is it quite fair to make the negro the bugaboo in the fight against unification? What has he done, what is he doing, what is he trying to do to warrant this unfriendly use of him? He has enough to bear injustice from the world. Shall the church in which his soul has its hope be unjust and unfair to him? Shall "a conscience void of an offense toward God and toward man," leave him out? As Christians we must ask ourselves these questions.

Unifications on the pending plan will not alter the existing status of the negroes in the South nor in the material way the present relations, or lack of relations, with the membership of our white Southern Methodist churches. The colored Methodist Episcopal church is to have the same relation to the Southern jurisdiction which it has always had to the Southern church. The colored membership of the Methodist Episcopal church is to have just the same status and relation in the Northern jurisdiction which it has always had in the Northern church and no other. Partnership unification leaves these two groups with their existing status and relation just as they have always been and does not create anything new for them. Why the negro and racial antipathies should be used to defeat anification is a very serious question which no attempt will here be made to answer.

NEW YORK CITY WORLD
SEPTEMBER 13, 1925

M. E. UNITY PLAN BLOCKED IN SOUTH

North Votes Decisively for It, but Constitutional Majority Is Lacking Elsewhere

NEGRO ISSUE A FACTOR

Southern Vote, 623 to 370, in Favor, Not Enough

NASHVILLE, Sept. 12 (A. P.)—Indications are that unification of the Methodist Episcopal Church with the Methodist Episcopal Church South will fail of the constitutional majority in the Southern Church.

This was the belief expressed today by A. F. Smith, editor of the Christian Advocate, general organ of the Southern Church.

"The indications are that the Methodist Episcopal Church will vote decisively in favor of unification," he said, "but it is indicated that the Methodist Episcopal Church South will fail to secure three-fourths of the total votes cast in the annual conferences, which is the constitutional requirement for carrying the measure."

The vote tabulated from the conferences which have reported to Southern Methodist headquarters here shows 623 for and 370 against unification.

The Result of the Vote

The tabulations follow:

Conference.	For.	Against.
Cuba	48	0
Baltimore	187	14
Denver	24	2
Illinois	17	28
West Virginia	66	87
Northwest	46	10
Kentucky	87	88
Missouri	196	14
Total	623	370

The Central Brazil and the Brazil conferences voted unanimously for unification, although the vote has not been received.

Dr. A. J. Lamar, senior publishing agent of the Methodist Episcopal Church South, a member of the Alabama Conference, and a strong opponent of the plan proposed for unification, while claiming to be in favor of the principle of unification, says that the main obstacle in the way of ratification is that the plan now being voted on "does not provide for the settlement of two great questions and makes no provision for a constitution for the United Church."

"Altar Against Altar"

He said he considered "the two branches of Methodism differ in their attitude toward the Negro question and the plan does not provide for the cessation of competition between the two denominations in the same territory, in other words, does not prevent building altar against altar.

"The plan," Dr. Lamar declared, "leaves too many important questions to be settled after the churches have united. Under any scheme of unification there are many questions which must necessarily be left to be settled afterward, but the two vital questions mentioned above, and the form of the constitution for the united churches, should be settled before they unite. This plan refers to a constitution, but does not provide one.

"I think that for the welfare of the future of Methodism in the South, our people should accept the verdict of the annual conferences when that is rendered, regardless of whether it be for or against unification. The prosperity of Methodism in the Southern States in the future is vastly more important to my mind than the question of unification or non-unification."

Southern Indiana for Unity Voting 164 to 18

JEFFERSONVILLE, Ind., Sept. 12 (A. P.)—Unification with the Methodist Episcopal Church, South, was approved by the Southern Indiana Conference of the Methodist Episcopal Church to-day. The vote was 164 to 18.

Wyoming Conferences in Favor by Unanimous Votes

CHEYENNE, Wyo., Sept. 12 (A. P.)—Lay delegates to the Wyoming Methodist Episcopal Church Conference to-day voted unanimously in favor of unification of the Methodist

Episcopal churches, North and South. Yesterday the ministerial delegates approved the unification plan by a unanimous vote.

Iowa Conference, 61 to 10, for Unity in Churches

MOUNT PLEASANT, Ia., Sept. 12 (A. P.)—The Iowa Conference of the Methodist Episcopal Church today voted, 61 to 10, for unification of the North and South branches of the Methodist Episcopal Church.

Says Varying Racial Views No Barrier To Unification

The following is publish on request of friends of Methodist unification:)

BY THE REV. R. F. ELROD
Pastor at Rockmart.

As to the negro, anti-unificationists seem to be very much worried over the fact that the Methodist Episcopal church continues to allow the negro to hold membership in their church. Yet he is the same negro that our fathers and grandfathers used to allow to hold membership in their church—not only in the church, general, but they allowed him to hold membership with them in their own local church, and to worship with them in the same house. You see the degree of sin committed by granting to the negro any sort of recognition depends altogether on who the offending party is.

We have Payne college for the education of negroes. We support it out of our own church funds. We furnish them many of their teachers and a president from our own southern white church. We allow colored representatives of this institution to come to our annual conferences and make speeches to us from the platform to tell us of the work of the college. We have our mission in Africa, and we had present at our general conference in Hot Springs in 1922 negro representatives from the northern church, from the C. M. E. church and from Africa, all seated on the platform with our bishops and leaders. They were introduced to the conference, and even made speeches, which was all right, at Hot Springs; but my! how disgraceful such proceedings are when they take place north!

In Other Churches.

If there be danger of negro domination or of negro social equality by allowing him to retain his connection with the white church, then what about the Protestant Episcopal church with its forty thousand negro members, and with two negro bishops attending their meeting of the house of bishops? And what about the Southern Presbyterian church with its four negro presbyteries and eight delegates to the general assembly? And the Presbyterians allow the young negro preachers to preach their trial sermon in the white meeting house to white congregations. Did you ever hear of any negro social equality among Presbyterians?

How will unification on the present plan affect the negro question in our two Methodisms? Not one whit. The negro will be just where he is now. Yet the appeal to racial prejudice is being made to defeat the will of the majority in their efforts to unite. And I believe that our anti-unificationist friends, when they have had time to reflect, will regret having done and said so many things to stir up racial prejudice. True, it is a very effective weapon for the purpose. But I believe that time will convince them that the end did not justify the means.

As to the two negro bishops in the northern church that they fear so much, they were elected with the distinct understanding that they were being elected to preside over the negro conferences.

The slavery question rather than the racial question was the occasion of the church's separation in 1844. There was no racial question except as it related to slavery. The northern members did not censure the southern members for fellowshipping the negro in their churches as some southern members are censuring the northern members for the same thing now. If that had been the contention, then I would agree with the anti-unificationists that the occasion of separation was racial. But, as the history stands, I understand the occasion to have been slavery, and as there is no longer any slavery question I can see no reason why the church should continue to be separated.

Different Views.

Finally, anti-unificationists say that northern and southern people hold different views of the race question, which is very true. But do men have to agree on racial questions in order to live together harmoniously in the same church? For instance: Those who oppose unification seem to think that we should steer clear of the negro, that we should not come into personal contact with him, but just give him aid in a financial way; while I, with many others, feel that we should admit the leaders of the negro race into our councils, and there discuss with them the things that are for the best interest of their race. And yet such men and I, in spite of these differences, work together like brothers for the good of the church and the furtherance of the kingdom.

Men, north and south, unite in business corporations, in Free Masonry, in Odd Fellows, in K. P., in Woodmen of the World, and many others. Will the church of the living God allow these organizations to outstrip her in demonstrating to the world a true spirit of fraternity? I pray that she may not.

John T. Gibson Gives $1000 To Retired Ministers' Fund

PHILADELPHIA, Pa., Sept. 10.—Rev. J. R. Waters, secretary of the Retired Ministers' Fund of the Delaware Conference, M. E. Church, announces the receipt of a check for $1000 from Mr. John T. Gibson, the well-known financial magnate of this city.

Rev. Waters said that Mr. Gibson had given this sum to the church in the hope that it would serve as an example to other citizens to do whatever was in their power to support like causes.

Church-1925

M. E.

Southwestern Christian Advocate

Unification Defeated

THAT unification of the Methodist Episcopal Church and the Methodist Episcopal Church, South, has been defeated seems certified by returns from the voting that has been in progress in the two churches during the calendar year of 1925.

It was the vote of the Methodist Episcopal Church, South, rather that of our church, which killed the plan. With the same unanimity of opinion as characterized the action of the Springfield General Conference, which submitted the plan for concurrence by the several Annual Conferences of the denomination, each of our Methodist Episcopal Annual Conferences to date has voted, and with almost negligible exceptions, affirmatively. As in the General Conference voting, so in the voting of their several Annual Conferences the colored units of the church were overwhelmingly favorable to unification. At this writing, of the eleven colored Conferences held to date, only two voted adversely, while nine Conferences voted favorably.

The Negro is ready to make answer to the question why he thus voted. It is a simple, not a complex, reason. The world is fast developing an international mind; the days of isolation and provincialism in thought and act are rapidly passing. A world society is the progressive moral concept of the developing world mind. This integration of the thought life and relationships of men. this rapprochement of human groups makes for greater efficiency, for absence of suspicion, for mutual respect, for closer co-operation, for dignifying of the whole of humanity, for larger possibility of realizing the mind of Christ in human society—a universal group of brotherly men, doing the will of their Father—God. In such a concept and confederation only can humanity find an adequate interpretation of the social order in moral and spiritual terms and values. In the way of such a patent evaluation of moral principle, imperative in its appeal to human reason and satisfying human hope of a better social order, the Negro of the Methodist Episcopal Church resolved not to stand as an obstructionist. He felt constrained divinely to aid in the process of unfoldment of the divine will and purpose for a solid divine family among men.

Moreover, the Negro resolved in this matter to practice the Christian ethic, which is non-retaliation. As long as the Negro can deliberately will to be sinned against, rather than to sin against the offender, his destiny in the world is sure and safe, because fixed by the Sovereign of the moral universe, the Father of us all. The history of the dominant group in the South has been one of sins against the Negro. It is too familiar and lurid a story for rehearsal in this connection. Even in this discussion on unification, opponents of the plan, high churchmen, have given forth utterances that did violence to the Negro's sense of self-respect. The dignity of his manhood has been reflected upon time and time again. He has been made the butt of ridicule by "darky" jokes, black-mammy stories, chicken-stealing yarns, etc., etc. To which, by way of reply, we have assumed the attitude reflected in the statement of Jesus, "Blessed are ye when they have insulted and persecuted you and have said every evil thing about you falsely for my sake. Be joyful and triumphant, because your reward is great in the heavens." The Negro will yet arrive, climbing up on the injustices, insults, and indignities heaped upon him by those who enjoy the vantage points of civilization.

But why did unification fail? The enlightened public opinion of the world knows why. And that failure and its causes are an indictment of the Church South. The brethren of that church long years ago posited a theory of social relationships among human groups, based solely on color, and built up around that anti-Christian theory a system of theological interpretation to corroborate and give sanction thereto. That church has deliberately made itself the conservator and purveyor of the provincial principles and theories of an ante-bellum régime—social, political, industrial, religious—which to-day is being decried in all parts of the civilized world. It is their inflexible dogmatism on social theories of human relationships, of racial groups, that has defeated the union of Methodism.

It is surpassing strange that the brethren of the Church South cannot realize the untenableness of their antiquated theories in a changing and progressive world. In striking contrast to this Southern religious view of race relations, speaking at a church congress in London a few days ago, Lord Willingdon and J. H. Oldham, secretary of the International Missionary Council, uttered warnings which the South must sooner or later accept. Said the former: "There is only one solution of the problem. The white races must realize the necessity of treating all colored men in the spirit of absolute equality, and give up the attitude of color superiority." Mr. Oldham warned: "A solid white front inevitably means a solid yellow, brown, or black front, and that can only have one meaning—war. The only way to prevent drifting into disaster is for men of courage and true vision to refuse to be entangled in the snare of radicalism. They should strive to insure the triumph of their claims of humanity, even though it brings them the opposition of men of their own race. Who may more fitly take the lead in this matter than the Christian church?"

But the Church South elects to stand detached from the inevitable unmistakable world-wide moral struggle for Christianization of race relations. That church goes on striving fruitlessly to harmonize Christianity with race bigotry; to instate the supremacy of color, rather than the sovereignty of Christ, in human relationships. Nor will the Church South be able to accept the Negro

THE DEFEAT OF UNIFICATION

IT amuses The Star of Zion to read, at this late date editorials from the white and colored press on the defeat of unification among American Methodists.

On November 12, 1925 we said editorially:

SOUTHERN METHODISTS DEFEAT UNITY

As forecast in these columns several months ago, the Methodist Episcopal Church, South, has defeated the proposal for union with the Northern wing of the denomination. The official vote of the Annual Conferences of the Methodist Episcopal Church, South, cast on unification with the Methodist Episcopal Church, is 2,634 for and 2,051 against unification, according to the announced official figures. Cuba, Brazil, Central Brazil, voted solidly for unification, while South Brazil cast only one vote against it. The States farthest North with the exception of Illinois, voted overwhelmingly for union, while the States farthest South voted as overwhelmingly against it.

RACE PROBLEMS IN FOREFRONT AT M. E. CONFERENCE

MINNEAPOLIS MINN. EVE. TRI
NOVEMBER 24, 1925

Laymen Told Mastery of Whites Hinges on Better Leadership.

The Methodist Men's council of the St. Paul area, covering Minnesota, Wisconsin and South Dakota, in session in the St. Paul auditorium, considered race problems Tuesday.

It was announced Tuesday that women would be allowed to attend the closing session of the council in the St. Paul auditorium at 7:30 p. m. Tuesday. The principal speaker on the Tuesday evening program is Charles A. Tindley, the cabin born Negro orator, who is now pastor of East Calvary church, Philadelphia. Hunderds of telephone calls have been received by Bert Edwards Smith, executive secretary in charge of the council, protesting against the "men only" meeting. Bishop Edwin Du Bose Mouzon of the southern division of the Methodist church, will also speak at the evening session and a special musical program has been arranged.

The white man may no longer expect to be master simply because he is a white man, but to retain leadership he must become teacher of the other races, the delegates were told by Will Winston Alexander, executive secretary of the Inter-Race commission, and Professor Edward A. Steiner of Grinnell college, Iowa.

"What the white race suffers today is diminution of strength and virtue," Professor Steiner declared. "And this it owes to its own sins, not to the sins of its inferiors. To maintain itself as master, it must become teacher. It can save itself, even in the blackest of the 'black belt,' by being white, pure white."

Proper Spirit Needed.

Speaking on "Christianizing Race Relationships," Mr. Alexander devoted the greater part of his time to the Negro.

"The white man no longer occupies the position of leadership just because he is a white man," Mr. Alexander said. "The church must furnish the spirit with which America must approach the race problem. The police cannot do it."

Four thousand Negroes have been lynched in this country in the last 30 years, Mr. Alexander told the council.

"After each lynching," he said, "every missionary in foreign lands is asked what these lynchings signify in terms of American Christianity. We have no gospel to preach to men of backward races in other parts of the world unless we settle our race problem at home.

War Promises Fail.

"The war created a greater demand for democracy than the world can now supply. As a result, the world cannot make good on the promises it made during the war."

Henry J. Allen, former governor of Kansas, in an address Monday night, told the delegates to "quit mourning over the waywardness of youth and go to work and try to understand youth."

Delegates attending the council include groups from as far east as Milwaukee and from the western borderline of South Dakota. They held district meetings Monday at which permanent organizations for men were started. Committees were appointed to carry out preliminary work in the 22 districts of the area.

Declaring that some men say "We need the old-fashioned religion," former Governor Allen asserted that the man who studies science and only science is as lopsided as the preacher who studies only the Bible, and both are as lopsided as the layman who studies nothing."

Favors Religious Teaching.

"The challenge that comes to us," he continued, "is to keep away from shallowness; to put logic and education in place of mere emotion; to restore the spiritual contact with our youth. It calls for consecration and prayer and judgment."

Mr. Allen favored compulsory religious study as part of public school education.

"We are scared to death," he said, "of introducing into public education a decent, respectable study of the religion of Jesus Christ. If I had my way I'd make as compulsory as the study of arithmetic a study of the religions of the world, with special emphasis on the religion on which the United States is founded.

"If a child is educated he ought to know as much about the greatest study of the world as algebra. The greatest subject in the world is taboo in public schools."

"If we are faced with the challenge," Mr. Allen said, "to do without the church or make it more vital, every layman would do his utmost to make the church more vital. Every large church is engaged in a multitude of activities. There never was a period when we were better organized, but sometimes I feel we are giving to organizations the intensity which we ought to give to service.

High Tide for Science.

"It is low tide in the churches and high tide in the laboratory. We are alumni o the American Sunday school and sometimes we wonder why the American child, after going through Sunday school, has no spiritual power to help in the high school.

"We are shallow. We wonder what is the matter with the young. They watch us—that's what's the matter with them.

"I don't care whether God created man out of the dust of the Euphrates Valley or whether he took a longer process. The important thing is that He did breath into him the breath of life. The man who studies science and only science is as lopsided as the preacher who studies only the Bible, and both are as lopsided as the layman who studies nothing."

Church—1925. I. M.E.

AS TO NEGRO BISHOPS.

Dr. Claudius B. Spencer.

Editor of the Central Christian Advocate:

A member of the Methodist Episcopal Church, South, has sent me a marked copy of a booklet that is being circulated by some who are opposed to Unification in which the statement is made as to what will enter into the united Church with this part marked: " . . . and two Negro bishops, with equal rights and privileges with our bishops."

The brother then asks if the statement is correct and if not asks that I give "chapter and verse" of the record limiting the Negro in any way, "and especially that they be limited to be bishops for their own people, and were elected so to be."

I am asking that you inform me as to the letter of the law in this matter.

Thanking you for this favor, I am,

This appeal seems to merit an answer, and if so it must be according to the record.

As an abstract proposition, so far as status in the united Church, the booklet handed our friend by the brother in the Church, South, is correct. There is but one brand of Episcopacy in the Methodist Episcopal Church and that is the "General Superintendency." Every bishop the Church has is a general superintendent What the term means when applied to any one bishop it means when applied to every other bishop, no more and certainly no less. Our colored bishops were consecrated at the same time the white bishops were consecrated; the identical language was used. and the identical prerogatives were conveyed. When the white bishops were consecrated at the Springfield, Mass., General Conference last May a Negro bishop had as essential a part in the solemn service as any bishop had. A Negro bishop presided over a session of the General Conference, and if the other bishop did not it was at his request, because he had been in Africa for the four years, and did not feel he knew the personnel of the Conference thoroughly enough to recognize the men and forestall confusion. There is not one word in the Book of Discipline, and not one incident in anything related to the election, consecration and functions of our colored bishops, that is not framed in the precise langauge by which we describe the election, consecration and functions of any white bishop. They are on a parity

Nor do we see any sign on the horizon which would indicate that position will be changed or deviated from. There is nothing in the proposed document of Unification which changes the situation as it now is in the Methodist Episcopal Church. then becoming Jurisdiction Number One.

We anticipate that when the two denominations are unified this position will be sincerely adopted by each of the contracting bodies with no reservation whatever Of course the Negro bishop will never preside over an Annual Conference in "Jurisdiction Number Two" because no bishop—no matter who he is, white or black—can do any official act in the other jurisdiction without the consent of the bishops in that jurisdiction, and in that particular our practical sense agrees with that of the Southern bishop who said he would trust the bishops of Jurisdiction Number Two to attend to that In that particular the document handed our friend by the brother in the Church, South, is incorrect since in the Southern jurisdiction a Negro bishop would have no more "rights and privileges with our bishops" than he has now.

But that does not define or speak for the united Church as a whole. When the "General Conference"—as Bishop Mouzon defines the future Jurisdictional Conferences—when the "General Conference" then technically known as Jurisdiction Number One elects more colored bishops, as beyond question it will, we cordially anticipate that the bishops of the Southern "General Conference"—again quoting Bishop Mouzon—will cordially accept the election, participate in the actual consecration of the elected colored bishop, and thus set him apart to be a bishop in the united Church on a parity with all other bishops, collective and singular, anywhere and everywhere, so far as abstract "rights and privilees" are concerned. It is inconceivable that any bishop in the united church would refuse and wash his hands of such participation because of color and race. Of course none would do it; we are not supposing such a case

Kansas City, Mo

DR. McNEILL ARRAIGNS UNIFICATION AS BAD STEP FOR SOUTHERN METHODISTS.

Editor The Advertiser:

The union of the two great Methodisms North and South, is a matter of so serious import, especially to the South, as to demand thoughtful consideration and implicit candor. All differences should be carefully scrutinized to ascertain whether they can be so adjusted as to bring about that harmony of thought and feeling so necessary to corporate unity.

Yes, there are differences that have divided the Southern church into two determined and, I fear in cases, bitter factions. Already have these differences become so emphatic that harmonious union is unthinkable. Unification now, should it by any chance carry, would most certainly result in a serious division of the Southern church. In that case there would be three Methodisms instead of one—one Southern church and two Jurisdictions. In some cases there would be a large majority of entire conferences remaining in the Southern church. In that event those in such conferences who now favor unification would remain with their brethren.

Negro Difference.

There are those who pooh pooh the negro question. Surely they have not pondered "the path of their feet." This is and for many decades has been, a very grave difference between the North and the South; nor is there any evidence that either has any thought of changing its view.

Let us speak with candor, let us speak the truth that is in our heart—every Southern heart—whether we be pro or anti in this matter. It is a closed question in the mind of the Anglo-Saxon race in the South that no distinct race, from whatever quarter, shall be received on equal terms socially, politically or ecclesiastically. There is not a Southern man who will look his brethren in the face and speak otherwise. We are willing for idealists and sentimentalists of other sections to entertain their theories since they keep them in their section. Our convictions are profound, based upon the edict of the Almighty Creator who made of one all the nations (races) of the earth, and determined the bounds of their habitations. Four hundred thousand years ago, more or less, He made of the one human stem four distinct races, and these four hundred millenniums have not effaced nor altered that fixed distinction. We Southerners are as fixed as God's decree—we are loyal to Him.

Not So With Methodist North.

Our brethren North, God forgive them, are radically different in their thought, and have so officially declared. In the minutes of their General Conference we read

Whereas, the treatment of colored people in all parts of the world by Christian nations, for the most part white, constitute a direct challenge to the teachings and ethics of Jesus; therefore be it

Resolved, that we, the General Conference of the Methodist Episcopal Church, refuse to recognize as valid in church or state any discrimination on the basis of race or color; for he hath made of one blood all nations; we are also his offspring.

We allow these brethren to be sincere in their statement. Let us be equally sincere and say that we do not believe one word of it—not even their interpretation of the Scripture to sustain their teaching.

It is clear that there is here a very radical and fundamental difference which can never be adjusted and will be a sure source of ever deepening irritation resulting in final separation. Note the phrase "any discrimination," on account of race or color.

When we note that our Federal government does make a discrimination, refusing to receive several nations pari passu on account of their race and color, and further note that the North—northern Methodists—consent to, and participate in, this discrimination, we are persuaded that either they do not know their own mind or else they are not sincere. Having two negro bishops and refusing to permit them to preside over white conferences, North or South, we cannot accept as sincerity of their General Conference declaration—it is as hypocritical as a similar declaration of the Democratic party during the last presidential campaign. Nevertheless, they will insist on it and when we are tied to them (truth forbid) there will be a lively cat-and-dog campaign.

No Fears.

O, no, we have no fear that a negro bishop will ever preside over a white conference in the South. Federal bayonets could not accomplish that, and if the northern Methodists will let him alone he prefers to worship in his own house in his own way among his own people. If the northern Methodists will hands off and leave him and us alone, he will, under the blessings of God, and the kindly guidance of the southern white man, develop a religio-race consciousness to his own edification and to the glory of God.

We are and have been the negro's friend. The Yankee sold him to us, taking our money without scruple, and we did for him what had never been done for him in the four hundred millenniums of his race. We took him as a savage and made him a Christian—many of him of high type, like "Uncle Tom" of the log cabin. We have done incomparably more for him that his northern friends (?). We are taxing ourselves to educate him; we are building school-houses and church-houses for him. In all things we wish him God-speed, but we never forget that his race and ours are distinct, nor does he. We have respect for God Almighty's decree. No, we will not unite; we will let the Northern Methodists have their race creed, and we will have ours.

H. H. McNEILL.

Prattville, Ala., Jan. 28. 1925.

NEGROES HEAD METHODIST EPISCOPAL EDUCATIONAL PROGRAM

(By The Associated Negro Press)

Chicago, Ill., Feb. 23.—At a recent meeting in Chicago, of the Board of Education of the Methodist Episcopal Church the Negro leaders in that

Church were elected to some important departmental Committee, on the educational tasks.

The Negro members of the Board are Bishop Robert E. Jones, of New Orleans, La.; Dr. W. J. King, of Gammon Theological Seminary, Atlanta Ga., and Dr. L. M. McCoy, Holly Springs, Miss., president of Rust College.

The Board met at the Edgewater Beach Hotel where these Negro members with Secretary I. Garland Penn's long experience of twenty-eight years as a general officer in were entertained with others of the Board. In the re-organization of the new Board, Bishop Robert E. Jones was chosen as Chairman of the

Dr. I. Garland Penn, Cincinnati, Ohio, was elected general Field Secretary in connection with and on behalf of the Methodist Episcopal Church. When seen by a reporter Dr. Penn said: "I have chosen the hardest task of my life because the one thing our schools now need is endowment. Exclusive of Methodist Episcopal Church emi- nently fits him for the large responsibility of supervising the whole field These needs are paramount to any

H. H. Butler is also continued as Field Secretary in Sunday School and Epworth League Activities before everything else. Under his leadership an ambitious program for Sunday School development will be launched

Dr. W. J. King was appointed on the Executive Committee, conferences, and assemblies and on behalf of the Negro institutions of the Methodist Episcopal Church. Dr. W. J. King, of Gammon Theological Seminary, Atlanta Ga., and Dr. L. M. McCoy, Holly Springs, Miss., president of Rust College. Dr. W. J. King was appointed on the Executive Committee, chosen the hardest task of my life because the one thing our schools now need is endowment. Exclusive of Methodist Episcopal Church work. Under his leadership an ambitious program for Sunday School development will be launched and we need money for new buildings, equipment and additions to faculties. These needs are paramount to any amounts to but a few hundred thousand. The slogan of the quadrennium is to get all of our school accredited with others of the Methodist Episcopal Church, emi- nently fits him for the large responsibility of supervising the whole field These needs are paramount to any

Atlanta Presiding Elder Comments on Unification

BY DR. W. L. PIERCE.
Presiding Elder, North Atlanta District.

In The Constitution of last Sunday Bishop James Cannon, Jr., made an extended urge, rather than argument, in favor of the pending plan of unification of Methodist churches based on the statements of several distinguished English Methodists as to the proposed union in England.

The cases are in no wise similar and conclusions and arguments touching the English situation are in no wise applicable to the great issue in America.

In England the problem is one of administration and administration simply. The people are homogeneous and the issue is church polity. In America, the unification of Methodism north and south, the question is not alone one of administration, but there enters into the very heart of the issue the race question.

For 50 years at least northern Methodists have by every power they possess, sought to destroy the very principle of southern civilization, the principle of Anglo-Saxon supremacy, and in the conference of the joint commission that adopted the pending plan of unification they succeeded in getting the southern commissioners to indorse a plan that preaches race equality.

The adoption of the plan of unification by the southern church would be an abandonment of the time-honored and God-directed position of southern Methodism on this question.

Editor James Cannon, Jr., the defender of southern Methodism, was not as obtuse as Bishop James Cannon, Jr., leader of unification forces now seems to be. It is Cannon against Cannon. Let the bishop answer the statements and arguments of the editor, published during the fall of 1917 in Richmond Christian Advocate, of which he was then editor.

Quotes Editorial.

The editorial entitled "The Negro and Unification" follows:

"In the issue of the Nashville Advocate of October 12, Dr. S. H. Werlein, in his article on "Unification," says: 'On the contrary, some of the friends of union take the position of Dr. Cannon, of the Richmond Christian Advocate, that in order to effect a real union the negro must be eliminated from the new organization. We all know that Dr. Cannon is an earnest advocate of union.'

"Dr. Werlein is entirely correct in his statement that Dr. Cannon is an earnest advocate of union. He is heartily in favor of unification UNIFICATION spelled with capital letters.

"Unification is greatly to be desired if it is genuine unification—unification in fact as well as in name. It is not to be desired if it unifies in some quarters and among some people and divides elsewhere. The indispensable requisite for any plan is that the plan shall be so satisfactory to the overwhelming majority of the preachers and laymen of the churches that no considerable number will oppose the plan when finally adopted, and that no clearly defined portion of the membership of either church will set up an organization separate from that of the united church.

"Of course, greatly as it may be desired, it is hardly to be expected that any plan can be adopted which will be satisfactory to every single member, or that union can be consummated without the loss of a few preachers and laymen, who for one reason or another may leave the Methodist church and join a church of some other denomination. And unification should not be abandoned because there may be a few members here and there who cannot agree with the great majority. But on the other hand, unification should not be forced through by the bare constitutional majority of three-fourths. If, as many as approximately one-fourth of our people should be opposed to a proposed plan of union, it ought not to be consummated, even if it could be legally adopted. Better to have present division between the two Methodisms than to have future serious divisions among our own people.

Has Reservations.

"While, therefore, the writer is personally earnestly in favor of union, he is for it only on such conditions as will produce the genuine union of the overwhelming majority of both churches.

"Personally he believes that the negro question is the only question which presents such serious difficulties as to jeopardize unification. The other questions pertain entirely to church policy, the methods of administration, and touch no question of doctrine, and should be possible of adjustment by wise and brotherly counsel. But the negro question is of a different character. It is a question of the wisest treatment of a problem which involves racial and social as well as religious elements. What plan is best for the moral and spiritual welfare of both races? Without any hesitation our church has declared with practical unanimity that a separate church organization with fraternal relations is the best plan for both races, and that it would be a grave blunder, if not worse than a blunder, for our church to unite with the northern Methodist church if the negro membership and the negro conferences of that church should retain the same relation to the united church that they now sustain to the northern Methodist church.

"They are practically the only considerable body of negroes who do sustain such a relation to a white church in the United States. All the facts indicate that it would be better for them to be separated from the white membership and, furthermore, it appears that a very large portion, if not a majority, of the northern church think that the time has come for such a separation.

"With our own church almost if not quite, unanimous for separate churches for the two races, with over four-fifths of all the negro Methodists in America in favor of separate churches for the two races with the white membership of the northern church itself greatly divided as to the wise policy to be pursued, it would be a great mistake for our church to agree to a plan of union which retained as part of the united church in the same relation it now holds, the present negro membership in the northern Methodist church simply because that negro membership insisted upon it. That would mean that our church with its more than 2,000,000 members would surrender its carefully matured conscientous Christian judgment as to the best plan to deal with an exceedingly grave question, to the wishes of about one-seventh as many negro members of the northern church who are insisting upon the maintenance of their present relations, although they must know that their own voluntary retirement would remove the greatest stumbling block to unification.

Explains Difficulties.

"The attempt to override the conscientious judgment of a very large majority of our people on this question and to force a union with the northern church, including its present negro membership, would inevitably fail, unless the relation of the negro membership should be changed, and it is doubtful whether that could be arranged satisfactorily.

"The writer is favorable to unification, but not at the price of division among our own people or of the surrender of convictions concerning a most important social and moral question, which convictions are the result of the most careful observation and experience of the leaders of our church since the division of 1844.

"It is possible that some form of missionary relation may be arranged which would work satisfactorily; but the writer does not hesitate to say that he believes the wiser plan is for all the colored Methodists in the United States to be united in one independent body, holding fraternal relations with the united white Methodist church; or, if the negroes do not desire to unite, that all of them be in independent organizations, holding fraternal relations with the united white Methodist church and with each other.

"If the commissioners of our own church and the majority of the commissioners of the Methodist Episcopal church report back to their respective general conferences that all other questions but the negro question have been adjusted, and that the majority of both commissions believe that the negro membership of the Methodist Episcopal church should be requested to withdraw and form an independent organization with fraternal relations to the united white Methodist church, then the question will be squarely before both general conferences for action.

Expected Action.

"There is little doubt what will be the action of our general conference. If the general conference of the Methodist Episcopal church is not willing to ask for its colored membership to withdraw to form a separate organization, then the writer believes that unification will not be wise at the present time unless, as indicated above, some form of missionary relationship could be established which would be acceptable to both the northern and southern churches. If the Northern Methodist General conference shall request the negro membership to withdraw and form a separate organization; and, notwithstanding this joint request from both the general conferences, the negro membership of the northern church should refuse to withdraw, it would then be a question for the general conference of the northern Methodist church to decide whether the question of unification sould be dropped for the present, or whether it would take further action to secure a favorable response to the requests of the two general conferences from the colored membership of their church.

"But the writer believes that the colored membership of the northern church should be told positively what action the white membership of the northern church desires the colored membership to take; and, having been told, the responsibility will then rest upon the colored membership for final action."

DR. I. GARLAND PENN ENDOWMENT SEC'TY.

M. E. Board Of Education Makes Changes At Chicago Meeting

DR. BUTLER S. S. LEADER

Bishop R. E. Jones Heads Department Committees Of The Board

Chicago, Ill.—At a recent meeting in Chicago, of the Board of Education of the Methodist Episcopal Church, the race leaders in that church were elected to some important tasks.

The race members of the Board are Bishop Robert E. Jones, of New Orleans, La.; Dr. W. D. King, of Gammon Theological Seminary, Atlanta, Ga.; and Dr. L. M. McCoy, Holly Springs, Miss., President of Rust College.

The Board met at the Edgewater Beach Hotel where these race members with Secretary I. Garland Penn were entertained with others of the Board. In the reorganization of the new board, Bishop Robert E. Jones was chosen as Chairman of the Departmental Committee on the education of the Negro. Dr. I. Garland Penn, Cincinnati, Ohio was elected Secretary of Endowments and Field Activities. Dr. W. J. King was appointed on the Executive Committee with membership in other standing committees and Dr. L. M. McCoy was also given important Committee assignments.

Dr. Penn's long experience of twenty-eight years as a general officer in the Methodist Church eminently fits him for the large responsibility of supervising the whole field covering campaigns for Endowments and general Field Activities before churches, conferences and assemblies in connection with and on behalf of all the Negro institutions of the Methodist Episcopal Church.

When seen by a reporter, Dr. Penn said, "I have chosen the hardest task of my life, because the one thing our schools now need is endowment. Exclusive of Meharry and Gammon, our endowment amounts to but a few hundred thousand. The slogan of the quadrennium is to get all of our schools accredited and we need money for new buildings, equipment and additions to faculties. These needs are paramount to anything else." Dr. F. H. Butler is also continued as Field Secretary in Sunday School and Epworth League work.

ABSORPTION AND NEGRO QUESTION SHARE PLACE

Anti-Unificationists Protest Placing of Power in North.

FEAR NEGRO BISHOPS

Unification Would Amount to Absorption of the Methodist Episcopal Church, South, In Opinion of Thomas B. King.

"Because we have the name South on our church, it does not signify that we have not risen out of the depths of provincialism," and have extended to the black man of Africa and to Chinamen the truth of the gospel, said Thomas B. King in an address delivered yesterday afternoon at Madison Heights Methodist Church before a meeting of the Women's Organization opposing the present plan of unification before the Methodist Episcopal Church, South, which would bring it into connection with the Methodist Episcopal Church, or the northern branch.

"It is with brotherly feeling that I say Bishop Mouzon is wrong in sending out letters to his ministers in which he tells them not to permit agitators or outsiders to get in their pulpits. He is in favor of the plan, yet only a short time ago Bishop Moore from Texas, came to Memphis and spoke from a pulpit in the city, and he is an outsider." Bishop Moore of Dallas, delivered an address in favor of the proposed plan at the Union Avenue Church during a recent educational meeting of the Methodist Church.

"We cannot have leadership without leaders, and these must tell us the things about the matters in hand which we should know. I have only brotherly feeling toward these bishops, yet I am not going to let Episcopal authority padlock me. They have no right to keep the members of the church in darkness on such important issues.

"Consideration of this plan of uni-

Example of Brazil.

"Bishop Moore says nothing about the race line. Take the example of Brazil. They had slaves down there, the church of 20 years old up to the time of the biggest rebellion they took they will have on their hands that the south really has more love for the negro than the north can have. But they know where they belong here, and the line of demarcation has been drawn. I believe God drew it," he continued. "If we could get all the members of the north to vote on the question, I sincerely believe we would find them overwhelmingly opposed to the present plan of unification coming down from the north, presenting his letter, and being received into a southern church? The plan of unification, any would have for the church, provided he be posed to the present plan of unification legally be a member of the Methodist Episcopal Church, the church of 20 years old up

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Special Hell For Modernists.

"You have probably heard of Dr. Harry Emerson Forsdick, and his preachings. His books used to be used in the Sunday school, but one of them could not under any condition get in this church now, as long as the pastor and the Sunday school officials are here to prevent it. He preaches against the inspiration of the Bible, against the virgin birth, against all the principles of religion. A special hell should be provided for the men who tear down the belief of the young in Jesus Christ."

"I would believe in unification, if we had the right plan," said the Rev. Lewis Hamilton, presiding elder of the Brownsville district of the Memphis conference, specially called on for a talk. "The plan before us now, however, completely defeats the purpose at which we should be aiming. I pray with all my heart and soul that the plan may be defeated.

"All power is taken away from our general conference, bishops are appointed by the super council, and I venture to say it would be a long time before a southern man was appointed. They might even send a negro bishop down here. Besides, recognition is but an avenue to recognition in the state that the negro is seeking."

Mrs. Thomas B. King presided over the meeting. She made clear in her opening remarks that no objection would be offered to unification, if it accomplished just that, but the present plan, she said, did not, and was not acceptible in the sight of the southern church. Approximately 100 women, and a small number of ministers and laymen were present.

Things New and Old About The Bible

Methodist Unification — Appeal to Fears of the Future.

BY REV. W. P. KING,

Pastor First Methodist Church, Gainesville, Ga.

This is the third of a series of articles on the unification of American Methodism. Dr. W. P. King, the writer of these articles, is well known as a clear and trenchant writer, a cogent thinker and a fearless but fair controversialist, having been editor of one of the periodicals (The Wesleyan Christian Advocate) of his denomination. In that position, his vigor and learning brought him into the notice of the reading and thinking world far beyond the borders of his own church. His week by week contributions on current theological problems of great moment have now for sometime been familiar to our readers. In these discussions, wherein he strongly champions unification, he will, so to speak, meet all comers, answering all objections and setting forth his reasons for his position. Of one thing everyone may be well assured, he will never indulge in personalities, it having long been his custom to discuss "not men but measures, not persons but principles." The blade he wields, while brilliant, is blameless. On a theme which is interesting to every American and which is of vital concern to over seven million American Methodists, these illuminating articles, The Atlanta Constitution feels sure, will be read and appreciated throughout its clientele.

There is the appeal to the fears of the future. A leaflet sent out against unification by a committee of laymen, while not touching on the property question in the body of the discussion, yet in the addenda is the effort to produce fear as to the

point.

The answer of Judge J. S. Candler to this objection should allay any anxiety in this respect. The judge simply states what no opponent of unification will attempt to refute. Judge Candler writes:

"There is absolutely nothing in this plan that in any way affects the property of the local church. The property rights of the various churches in both jurisdictions will remain exactly as they are at this time, unless at some future time (by a two-thirds vote of the membership of the conferences comprising our jurisdictional conference) a change shall be made, and this would have to be approved by a three-fourths vote of the annual conferences.

"Under the plan proposed, all property and institutions now under the control of the general conference of our church will likewise be under the control of the jurisdictional conference of our church. It is wholly immaterial that the united church may have another name, or instead of our being known as the General Conference of the M. E. Church, South, we are known as Jurisdiction Number Two of some hereafter to be named church. Change of name does not change title to property. Miss Smith may inherit property from her father, the title to the same being vested by law in the individual. She marries Jones, but the title of the property will remain just as it was before the marriage, in the woman who was Miss Smith. All property belonging to the annual conferences will remain exactly as now. The property of the individual church will remain just as now."

An appeal is made again to the fear that the annual conference will be stripped of all power and authority. It is impossible to make a clearer refutation of this objection than the following answer of the majority of the commission. The minority declare:

"So completely does this plan strip the annual conferences of their present powers that the commission refused to give to the annual conferences a voice on constitutional questions, defeating the following amendment to this plan." We cannot see how any group of men could read the plan and then come to such a conclusion. Here is the amendment offered, which the majority declined to put into the plan because its content was already in the plan under a more succinct and satisfactory form: "Provided that when any rule or regulation is adopted by the general conference or by either of the jurisdictional conferences which in the opinion of the judicial council is unconstitutional, the council shall present to the conference which passed such rule or regulation its objection thereto, with its reasons in writing. And if then the conference which adopted such rule or regulation shall by a two-third vote adhere to its action on such rule or regulation, it shall take the course prescribed for altering a restrictive rule."

It will be seen that this is practically the present law in the church, is used instead of the college of bishops. No one on the majority was opposed to the purpose of content of the amendment, but the commission had already adopted before this was presented the following which answers the same purposes and is in better form. "Article X. The general conference shall at its first session provide, in harmony with the existing procedure of the two churches, a method of amending the constitution, and until such method shall have been adopted amendments shall be effected through the process now prevailing in the churches, respectively."

"That is very definite and very clear. The constitutional process now prevailing in the churches, respectively, is continued until changed. What has existed still exists. The annual conferences have lost nothing." To say that this plan strips the annual conferences of their present powers and refuses them a voice on constitutional questions is wholly to misapprehend and misinterpret the plan."

The Judicial Council.

Again the plea is made that the power of the judicial council is undemocratic and an unprecedented step on the part of the church towards investing a group of men with power that is absolutely autocratic.

The judicial council has its duty prescribed under three heads:

1. The power of a committee of appeal.
2. The power to arrest the action of a connectional board.
3. The power to pass upon the constitutionality of the acts of the general conferences and the jurisdictional conferences.

How about the increased autocracy of the judicial council in disposing of appeals?

The decision of the committee of appeals as now constituted in the church is final.

The power of the judicial council in dealing with the actions of a connectional board cannot be exercised without the appeal of a majority of the bishops, or of one-fifth of the members of a board.

The third function of the judicial council consists in passing on the constitutionality of legislation. The majority of the commission gives the following statement of the present method of the plan of unification.

"The only body in our church now that can pass upon the constitutionality of the acts of the general conference is the College of Bishops (paragraph 43). Their power is 'unrestrained and autocratic.' In this plan of unification this power is transferred from the college of bishops to the judicial council, but with the autocracy somewhat restricted. The plan says: 'The judicial council shall have the right on its own motion, subject to such rules and regulations as shall be determined by the general conference, to review the legislative acts of the general conference, or of either jurisdictional conference, and to pass upon the constitutionality of said acts. The college of bishops is not subject to any rules or regulations of the general conference, but acts independently of its own motion. The judicial council is subject to the rules and regulations made by the general conference.

"In our church only the bishops can arrest legislation that they consider affects the constitution. What has happened? In several instances, as the bishops admit, liegislation that affected the constitution has escaped the attention of the bishops and has been enacted into law by the statutory process. To protect the constitution from this danger the plan provides that not only shall the judicial council on its motion arrest such acts, but that one-fifth of the general conference or of either jurisdictional conference, or a majority of the bishops may upon their appeal require the judicial council to take up and pass upon the constitutionality of such acts as they may think affect the constitution. The 'autocracy' and the 'unrestraint' are also by this provision geratly reduced.

"Under article XI of the plan the same procedure is required when the judicial council finds an act unconstitutional as is now required when the college of bishops finds an act unconstitutional. The amendment which was offered providing that the annual conferences should have the right to pass finally on constitutional questions determined by the judicial council was voted down, but only because its content is included in article XI. The annual conferences do have the right under article XI to pass finally on all constitutional questions determined by the judicial council. The minority seem to have overlooked article XI."

Is Autocracy Increased?

Where is the increased autocracy which some of the brethren find in the authority of the judicial council? It cannot declare the acts of the general conference illegal and void. It cannot determine any legal question without review, by which is meant, without referring to the general conference and the annual conferences. It has absolutely no jurisdiction in questions affecting property rights were any to arise. This council is a court only in cases of trial, and there only are its decisions absolutely final. In other matters it is in reality a commission with obligation to report back its findings to the general conference.

The judicial council secures to our members, our preachers, and our bishops their fundamental rights and puts none in jeopardy. It is not a body of unlimited, unrestrained and autocratic power. That it is misunderstood and misinterpreted by the minority, their reports give ample evidence.

The opponents of unification urge that no constitution is provided for the united church. These opponents are referred to article XI of the plan: "In all matters not especially set forth in these articles and until the conference by legal process shall otherwise ordain, the rules of government in the discipline of the respective churches shall be of full force and effect and binding upon the jurisdictions, respectively."

The constitution that we have is operative until a new constitution is agreed upon, and a new one cannot be adopted without the necessary majority vote of our jurisdictional conference and the annual conferences.

A favorite argument is in effect that the plan of unification is not perfect. But even a perfect plan would be bad, if we are dealing with

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"Under article XI of the plan the same procedure is required when the judicial council finds an act unconstitutional as is now required when the college of bishops finds an act unconstitutional. The amendment which was offered providing that the annual conferences should have the right to pass finally on constitutional questions determined by the judicial council was voted down, but only because its content is included in article XI. The annual conferences do have the right under article XI to pass finally on all constitutional questions determined by the judicial council. The minority seem to have overlooked article XI."

Is Autocracy Increased?

Where is the increased autocracy the authority of the judicial council? It cannot declare the acts of the general conference illegal and void. It cannot determine any legal question without review, by which is meant, without referring to the general conference and the annual conferences. It has absolutely no jurisdiction in questions affecting property rights were any to arise. This council is a court only in cases of trial, and there only are its decisions absolutely final. In other matters it is in reality a commission with obligation to report back its findings to the general conference.

The judicial council secures to our members, our preachers, and our bishops their fundamental rights and puts none in jeopardy. It is not a body of unlimited, unrestrained and autocratic power. That it is misunderstood and misinterpreted by the minority, their reports give ample evidence.

The opponents of unification urge that no constitution is provided for the united church. These opponents are referred to article XI of the plan: "In all matters not especially set forth in these articles and until the conference by legal process shall otherwise ordain, the rules of government in the discipline of the respective churches shall be of full force and effect and binding upon the jurisdictions, respectively."

The constitution that we have is operative until a new constitution is agreed upon, and a new one cannot be adopted without the necessary majority vote of our jurisdictional conference and the annual conferences. A favorite argument is in effect that the plan of unification is not perfect. But even a perfect plan would be bad. if we are dealing with bad people. If the northern church is overreaching and unscrupulous with the northern jurisdiction, the plan would be bad. No one only reply is that on account of such when it comes ,we will not always abide by the proposed plan. No explanation can be made. We are required to take the expression of desire at its face value, but with their arraignment of the southern jurisdiction. Some of the opponents of the plan express their longing for the destroyed." The unanswerable unification. We are northern church it is rather puzzling question is: "How can the northern to know why they should desire unification on any terms. When the church at its argument is made against the southern church any more than the southern of certain brethren to the effect that the northern jurisdiction can destroy the

Atlanta, Ga.
2-15-25

Unification Emphasized For Methodist Churches

BY W. S. ELLIOTT.

The opponents of unification are drifting steadily toward one idea in their argument. The constituency of our church—preachers and laymen—are examining with care the proposed plan of unification, and are being convinced that it is a feasible plan—that it gives full protection to southern Methodism and conserves the essential principles of self-government inherent in the two great jurisdictions. No man of fair intelligence can read the plan, which is to be the constitution of the church (if unification takes place) without being convinced, as Bishop Moore says, that it is a partnership of equals designed for the better handling of the partnership business.

Gradually our opponents are leaving their former arguments, such as:

(a) It does not unify.

(b) It will cloud the title of church property.

(c) It discriminates against the southern church.

(d) It ties us up too tight.

(e) It means absorption of the southern church by the northern branch.

(f) It is illegal, according to our constitution.

(g) It will introduce modernism in great force, into the southern church, etc., and now are appealing to the only subject that has been vainly used to brace many a failing cause in the last fifty years, namely, the fear of negro domination.

Raps Arguments.

In this appeal we are told that under the proposed plan negro bishops will be sent to preside over our annual conferences and that we shall have difficulty to prevent negroes from joining our white churches. The use of this argument of desperation is so absurd that it is apparent to any one who has taken the trouble to read the plan of unification. Some of our people, however, have not, and will not read this great document, and may be misled by the lurid statements of those who have negrophobia.

What are the plain facts?

(a) It is provided under the plan of unification that bishops of the two churches as now organized shall be bishops of the whole church without further action.

(b) Bishops shall meet and organize as one body and arrange for the superintendance of the work of the church.

(c) Bishops may be assigned to administer in any part of the church, provided that when assigned outside of the jurisdiction in which he was elected, it shall be with the consent of a majority of the bishops in the jurisdiction involved.

Bishops Must Approve.

This language is as plain as any expressions can be. A majority of southern bishops must approve before a negro bishop can preside over an annual conference in the south, or be assigned to act any work in this jurisdiction. Can we not trust our own bishops who now hold office or those whom we ourselves may hereafter elect? If not, then we have been taking a serious risk in the past, for one of our bishops might at any time, have invited a passing colored bishop to preside at least temporarily over some annual conference which happened to be in session. As a matter of cold fact, the provision that has been placed in the unification plan absolutely protects us against the assignment of negro bishops, even if the northern jurisdiction wanted to send them here (which they do not) and if the negro bishops were looking this way for a white assignment (which, our common sense tells us, they are not).

Negro bishops will preside over negro churches, which is as it should be, and that is what Christian negroes desire. Under the guardianship of the unified church the colored churches, directed primarily by leaders of their own race, will develop toward greater usefulness along spiritual lines in their own peculiar part of God's great work.

Persons Are Misled.

Many people in the heart of the south have been led to believe that negroes go as guests to the best hotels in Washington, Baltimore, New York and other northern cities; that they attend church generally with the white people throughout the north and mingle socially with them. To say such statements are misleading is putting it mildly. They are not entertained in the first-class hotels and restaurants; where they are numerous enough they form their own church organization. Where only a few are found in a given community they sometimes attend the church of the white people, but generally they do not mingle socially any more than did the slaves who attended the white man's church in the olden days.

Sectionalism is now acclaimed dead in secular circles, among fraternal organizations, business men, trade bodies throughout the land and confirmed by contributions to the great Stone Mountain Confederate memorial from people north, east and west whose funds supplement those of the southern people in this wonderful project. It remains for southern Methodism to place the solemn seal of religious approval on this great consummation by grasping, in Christian unity, the hand extended across the border wherefied Mason and Dixon's line used to be.

Canton, Ga.

BOTH SIDES OF METHODIST UNIFICATION PLAN

The Super-General Conference

By HON. E. J. SMYER.

(FOURTH ARTICLE.)

Section 5.

I AM advised that some of the advocates of the Plan claim that the General Conference of the unified church would be a bicameral body, analogous to the two houses of Congress or the two houses of a State legislature. In those bodies, after a measure passes one house, there is the check of the other house, time for deliberation and consideration in the other house, before final enactment; a time for the constituency to be heard from—locus poenitentiae.

Under the Plan, the General Conference is one body, not two, with one presiding officer. Questions presented will be considered by this body as one body, but the vote is taken by jurisdictions. It requires a majority vote of each jurisdiction to be efficient; the vote is a part of one and the same proceeding.

The General Conference has in it no element of a bicameral body; it is sui generis.

The delegates to the General Conference, however, are duplex legislators; they function both in the jurisdictional conference (of which respectively they are members) and in the General Conference.

The Plan provides for three distinct and separate legislative bodies, a General Conference of the unified church, and each jurisdiction shall have a jurisdictional conference. The powers of the General Conference are broad. In addition to the specified powers, this conference has "full legislative powers over all matters distinctively connectional."

As to the jurisdictional conference, "each jurisdiction shall have a jurisdictional conference, possessing the full powers of the General Conference of the church now constituting the said jurisdiction, except such powers as are herein vested in the General Conference, or which may hereafter from time to time be legally delegated to the General Conference by the jurisdictional conferences."

What may be considered to be 'matter distinctive connectional" or what powers of a jurisdictional conference may "be legally delegated to the General Conference" would be matters for consideration as the respective matters are presented.

Upon such questions men may differ, and in many instances, an adjudication may become necessary.

For a superior legislative body to delegate power to a subordinate legislative body, is not unusual, but for a subordinate to delegate power to the superior is novel.

The power conferred upon the jurisdictional conference is local, that is, limited to the internal affairs of the jurisdiction; but the jurisdictional conference does not have jurisdiction over all local or internal affairs of the jurisdiction.

The General Conference has jurisdiction over all matters distinctively connectional; it defines and fixes the condition, privileges and duties of church membership, defines and fixes the qualifications and duties of elders, deacons, etc., fixes the number of bishops to be elected, and no new Conference or Mission can be established in either jurisdiction without its consent.

Many of these powers vested in the General Conference are local to the jurisdiction affected. The power, if any, transferred by a jurisdictional conference to the General Conference necessarily would be over matters local to the jurisdiction.

The power of the General Conference increases as and when a jurisdictional conference delegates power to the General Conference, and the power of the jurisdictional conference decreases in proportion as it transfers power to the General Conference.

Under the plan, to a great extent, the control over affairs local to the jurisdiction is vested in the General Conference. The delegate from Maine has a vote as to policy, management and control of affairs, local to Alabama, and vice versa.

Under the plan, delegates from the North, East and West will have a vote in regulating and controlling affairs local to the South, and vice versa, regardless of information as to conditions, habits or environment of the people in the locality affected.

SECTION 6.

The Judical Council Given Absolute Authority.

Under the plan Article 9, the General Conference at its first session is to provide a judicial council. The judicial council provides its own method of procedure—reviews the legislative acts of the General Conference, and of the jurisdictional conferences, passes on the constitutionality of acts, has power to arrest action by a connectional board, or body, etc., hears appeals—and all decisions are made by a majority vote.

The powers conferred on this body are broad, and if arbitrarily or autocratically used, might be vicious.

There is no provision in the plan for removing a member of this judicial body for malfeasance, misfeasance, or nonfeasance.

Our Declarations on Doctrine and Polity.

OBJECTION has been made to the transmittal because it declares that we are the same in belief and polity. Our church has often declared that we are one in doctrine and polity, and if we are not we have already voted to unite, as we are, in doctrine and with such changes in polity as may be worked out between us. In the episcopal address of 1922 the College of Bishops used this language: "The Methodist Episcopal Church, South, has always been desirous of the most fraternal relations with all evangelical churches, and especially with the Methodist Episcopal Church, to which we are bound by close ties of doctrine and history."

In the Episcopal address of 189 these words were used: "A specia tie binds us to the Wesleyan families in this and other countries With warm fraternal regard, we note the growth and prosperity of the Methodist Episcopal Church which has a common history with us from the beginning of Methodism on this continent down to 1844. . . . Our many points of agree-

These two churches of common Methodism and of common origin, identical in doctrine, and in polity, to a common Catechism and hymnal. And in the report which was adopted at Balti the following language is be building altar against altar in unholy rivalry." There is no essential difference between the churches of God and edifying believers. The reasons for harmony and hearty co-operation between them are very strong." Another part of this same report, presented by Dr. E. E. Hoss, federation and fundamental standards and fundamental doctrines. We conceive It to be a thing of the greatest importance that the Methodism should in the following language was used: "The two churches are one in faith and most be preserved intact and are anxious one." This whole movement for features of polity. They closely re- to adopt whatever measures may semble in religious fervor and in tend to accomplish that result." methods for extending the kingdom

We Are Protected.

This is signed by E. E. Hoss Article V, Section 3, protects our on that Episcopal Methodism United States is essentially and fundamental doctrinal standards and fundamental polity. The judicial council "The Plan of Unification tals of government. The judicial It Work?" our own Bishop W. council has been objected to, but nsworth says: "It is not right this council in some form or other

Church—1925. I (b)

M. E.

Bishop Mouzon Moves to Lay on the Table

BY BISHOP WILLIAM N. AINSWORTH

To The Commercial Appeal:

In many papers of the south of re- ent date, Bishop Edwin D. Mouzon noves to lay on the table the motion hat is now coming with many-throat- d volume from the laity of the church to preserve Southern Method- sm from the inevitable hurt of the pending plan of unification. riticism is leveled at the process of lecting delegates to the district con- erences that are now going on in many parts of the church, and par- icularly at the fact of instructions being given the delegates in some nstances by their constituency. ises to declare that the whole edure is unparliamentary, un- distic, and out of order.

Bishop Mouzon's protest is in keep- ing with the uniform policy of friends of unification to keep the membership of the church effectively [illegible] regard to this matter. The general conference at Chattanooga, under the absolute dominancy of the advocates of unification, refused to approve a plan whereby the entire membership of the church might register their will concerning the future of the church, which their sacrifices made possible. The proposition provide in an orderly way to secure the judgment of the people nounced by speakers as "democracy gone to seed," pouring contempt upon the right and competency of the masses to upon the question. Not content with denying, as far as they could, all op- portunity to the great body of the church to express themselves on such a momentous matter, this same gen- eral conference, recommended to the annual conferences the screen of a secret ballot, that the people might not even know how their preachers and representatives have served. It would at least be just to Both Bishops McDowell and Cannon general conference sought not only to suppress any general expression of the people, but also to protect their limited representation from any countability to them for the charge of their trust. The impartial student of church history will rank the procedure of that day as attaining a very great height christian statesmanship. Moreover, to express themselves in an orderly church in the face of the fact that the northern general conference never even suggested such a method their conferences and they are now voting on the question in the open all their annual conferences and lay electoral bodies.

The Right of the People.

The right of the people to be heard on a matter of this character ought not to be open to debate. On this question Walter West of North Caro- lina has expressed the views of thou- sands of Methodists in the following strong statement:

"The nearly 2,500,000 members of our beloved Southern Methodism have a sacred right to be heard. They are almost altogether dependent upon their conference organs for informa- tion. It is manifestly unfair to de- prive them of a full discussion of this plan which will merge the church of their fathers into a new and untried organization. These men and women who were born at the altars and nur- tured in the bosom of our Methodism; who have put more than $116,000,000 into our church buildings, almost $24,000,000 into our parsonages, more than $18,000,000 into our schools and colleges, and more than $12,000,000 into our orphanages and hospitals have a right to a discussion of and to an advisory vote on this plan of unification which transfers approxi- mately $200,000,000 of their property into a new and unnamed church, and which means, as many believe, the surrender of even more sacred posses- sions. The people in the pews should thoroughly inform themselves about the pending plan of unification and their indisputable right to express their will on this plan, which involves the surrender of possessions most sacred to Southern Methodists.

The people were consulted about the separate organization of the church in 1845 under the optional plan that was approved by the general con- ference of 1844. Bishop Collins Denny has set forth the official records of this subject with such clarity, con- founding all who would dare deny it that it is unnecessary for me to quote them here. The conclusion of the whole matter may be restated in the language of our first genera conference, i. e., "The southern dele- gates, however, resolved to consult the people before exercising the right conferred by the general conference. A year was allowed for deliberation. Meanwhile the subject was fully dis- cussed and came up for judgment and action, not only in all the annual conferences, but also in nearly all the quarterly conferences, and other official bodies, besides primary meet- ings of the people almost innumer- able, throughout every division of the south. And the result was the min- istry, and membership of the whole church, in the proportion of at least 95 in the hundred, decided in favor of separation." If it was a matter of wisdom to submit to the people the question of separation in 1845, it is equally expedient for them to pass upon the question of reunion in 1925. Indeed there is some ground for doubt as to the constitutional process is observed. It would at least be just to Southern Methodists.

opportunity to participate in these elections, and we would suggest that these church conferences be held in every church at the first regular preaching service in the month of April."

This was intended by the large number of men who presented it (1) to prevent any preacher, for or against unification, from calling the church conference without due notice and securing the election of such delegates as he might prefer and (2) to give the whole membership of the church a fair opportunity to register their views on the subject of unification and select in the open such delegates as they desired to represent them. Under these provisions of the discipline, and just as in former years, the churches in Mississippi and Georgia have recently been meeting in church conference to elect their delegates to the district conferences. Some have elected as representatives those who were known to be favorable or opposed to the pending plan, and on that ground. Some have in addition passed resolutions informing the world of their judgment about the great issue at stake and calling upon their delegates to represent them accordingly. I have not heard of any delegate elect who feels that he has been imposed upon in the slightest degree by such requests. Furthermore, nobody made any arrangement whatsoever for submitting the question of unification to the determination of "little children of tender age." In many instances the adult members requested (knowing they could not legally prevent any member from voting for delegates in the church conference) the children not to vote and they did not generally do so. It is not true that the general conference "refused to allow this method of voting." The law of the church provides for it. The thing that has jarred Bishop Mouzon's equilibrium is that these churches in Georgia and Mississippi have, almost without exception, elected delegates that are against his view of unification and their votes are not going to be thrown out. The least anybody has to say against the right or legality of these churches expressing themselves in the way they have done, or of any others doing the same thing, the better it will be for the peace and welfare of Israel. Bishop Mouzon's motion to lay on the table the rising movement of the laity against this plan of so-called union that gives to the Southern Methodist Church half the country, for the conduct of its work, and gives the Northern Methodist Church the whole country, including all that is allowed to the southern church, is not going to stop them for a day.

ANENT UNIFICATION.

Marvell, Ark., April 22.

To The Commercial Appeal:

When I arrived at the age of discretion I decided that it was far better to serve God than it was to serve the devil. So I selected the Southern Methodist Church as being the most harmonious, congenial and satisfactory Christian agency that I could associate myself with in my effort to live a higher and more useful life in the future than I had lived in the past. I knew that as a separate church organization it was born in the same fair southern clime that I was first permitted to see the light of day in; that its membership was of as pure Caucasian blood, as clean speech and morals, and as exalted Christian ideals and aspirations as it was possible for a large organization of mortal beings to possess, and I believed it was a church that possessed an unshakable belief in an omnipotent God whose judgments were just and whose book was true; in a divine, crucified and risen Christ who shed his innocent blood for the salvation of sinful man, and that they would not under any circumstances or conditions unite themselves with a so-called Christian Church whose membership was shot through and through with a modernism that was close kin to atheism, agnosticism, infidelism and monkey-evolutionism.

So, knowing and believing as I did about the church of my choice, I was happily content with my church relation for more than 30 years, and judging by the harmonious past, I had every reason to hopefully expect it to continue so to the grave, until some of the very wise hierarchies and high-riders of our happy, harmonious and growing church conceived the idea of turning it over—body and soul, bag and baggage—to the Northern Methodist Church, and receiving in exchange therefor the temporary name of jurisdiction No. 2, and a promise of a new name and a constitution some time in the dim future. We are to be turned over by and through a delegated secret ballot conference, which bears all of the earmarks of a corrupt political convention that desires to put something over without consulting the voters.

The church hierarchies and high-riders have dubbed their scheme to be a plan to unify the northern and southern churches, but the dubbing is as much a misnomer as it would be to dub a horse a unicorn. It is some sort of a thing, to be sure, but instead of being a plan to unite our church with the northern church upon equal and harmonious terms, it is one that will strangle our church into a palsied state the moment it is adopted, that will grow from bad to worse until death shall record its pitifully sad and inglorious extinction.

How men who have been fed, fondled and favored by a church until it had exalted them high above their fellow church members, could and would knowingly, deliberately and premeditately, enter into a miserable scheme with another church to murder it, surpasses my understanding as fully as it does to understand how it is possible for a son in the fullness of manhood to murder the mother who had lovingly nursed him at her breast, and tenderly cared for him until he had gained strength sufficient to strike the brutal blow, shoot the fatal shot, or administer the insidious poison that caused the damnable death. The latter crime has been committed more than once, whether such dastardly deeds can be understood or not, and the wicked assassination of our church is being attempted right now whether the motives of its would-be destroyers can be understood or not. In order to understand how cold blooded the deed is to be, it will only be necessary to note a few of the very sinister methods its friends have adopted to carry out their death dealing plan, without even considering the wishes of the membership of the church.

First of all, the bishops called a special hurry-up conference to decide upon the mode of adopting the plan to kill the church before its members were advised of its terms; they, evidently, fearing that the members would offer a violent protest if they were made wise as to what was being attempted against their church, so the thing to do was to call a quick conference—something like a jumped-up political convention—and arrange a plan for the adoption of their scheme without letting the real church, its supporters and defenders, know anything about it until after their trick method had been put over.

One delegate to the get-together quick conference was fair enough to offer a resolution to let the membership of the church have something to do with the settlement of the question of unifying their church with the northern church, whereupon and whereat, I am advised, a cockscomb of a presiding elder jumped to his feet and derisively shouted that such a proposition was democracy gone to seed; a hillbilly proposition of a backwoods type. I am also advised that the said P. E. is of that species himself, but that he has been fed and fattened by his own class of fellows until his egoism has placed him in such an exalted realm as to lose sight of their humble, honorable and useful isolation, except when he desires to flaunt derisive epithets at a proposition that does not meet with his august approval.

The majority of the delegates of the conference seemed to think like the P. E., for they voted down the resolution to allow the people, who constitute the church, to vote upon the question of unification, and adopted a plan of submission that ignored them altogether. And these hierarchies and high-riders of the church seem to be exercising all the power of their position, and chicanery of their brains to keep the membership of the church from knowing anything about the real merits of the unification plan, for, despite our nation-wide boast of the freedom of the press, they have suppressed the use of our church papers to such of its members as refuse to swallow their plan, hook, line, sinker and pole, but their columns seem to be as free as the air to those who do thus swallow it.

So it is that those members who oppose their unjust plan upon high grounds and churchly reasons are being forced to beg space in secular papers in order to present their honest objections to the scheme, while the pages of the church papers are thrown wide open to anyone who favors their scheme, no matter how deceiving their articles may be. But the higher-ups who are so slyly scheming to put their scheme over, not being satisfied with their tricks of denying the real church a vote upon the question, and the suppression of the church papers to those of them who do not want to see their church die, are now using the whip-hand on the place hunters of the pulpiteers of the church, and they now have the weak ones either talking out for their scheme or as dumb as oysters upon the subject.

I sincerely believe that a preacher who would sell his conviction for a place is either corrupt or a weakling, and ought to get out of the pulpit, for a man possessing either failing has not place in God's soul-saving plan. Bishop Mouzon, who seems to pride himself on being the big cat in this fight, is making a fine spectacle of himself by his letter writing and speech making intimidations. How a man of his parts ever got to be a bishop of a great church surpasses me. They must have had an uninstructed delegation, and secret ballots to settle the one-sided unification question that he is so strenuously advocating.

His letters to his presiding elders telling them to see to it that only uninstructed delegates be sent to the conference were, indeed, high-handed epistles that contained more than their surface indicated. I think the bishop meant to say to his P. E's. that they were to see that the people who compose the church were not to have anything to do with the selection of the delegates to the conference, or anything to say about how they should vote; that we big-uns will direct them how to cast their secret ballot after they get there. I think he meant to tell them that they were to do just as he told them to do, or the big ones would do them when they got to conference. And I think he also meant that the preachers under the elders must get right on the unification side of the absorption issue if they did not want to receive a setback when assignment time rolled around.

To my mind, a bishop who would attempt to have a church measure adopted by browbeating intimidations and veiled threats knows that his cause is rotten to the core and not entitled to respectful consideration, and that it must depend upon tricks that are devious and deeds that are dark for its success. This same bigwig of the church was bold enough to threaten that the votes of instructed delegates might not be counted in some instances. It is possible that he meant that if it became necessary for the conference to refuse to count the votes of delegates who were instructed against his pet scheme in order to have it adopted, that it would do that infamous thing? He must have meant that, for we all know that he would not stand for the suppression of votes that were instructed for it. If he did mean that he would favor the suppression of votes against his despicable plan in order to secure its adoption, then I want it to ring down the ages that he is better fitted for a political ward-heeler's job than he is for a seat among the bishops of the Southern Methodist Church.

He also said in his Memphis speech that a delegate who did not vote his own convictions was not worthy of the name of a man. And so say I, but I very respectfully want to further say that bishops who will attempt to influence, control or create a delegate's convictions—whether lay or ministerial—by misrepresentation, mystifying equivocation, bad information, coercion, veiled threats or any other kind of intimidation, by any sort of favoritism, or by winking or whispering hope of reward to pulpit hunters, is not only not worthy of the name of a man but he is totally unworthy of the place and title of a bishop.

R. B. MACON

E. T. C. HERALD TRIBUNE
NOVEMBER 12, 1925

Color Question Imperils Union Of Methodists

Bishop McDowell Assigns Negro as Reason for Opposition of Southern Church to Unification

Mississippi Rejects Plan

Prof. Hudson Says Divorce of Court and League Impractical and Ill-Advised

BUFFALO, Nov. 11 (By The Associated Press).—Opposition of the South will prevent the reunion of the Methodist Episcopal Churches, it was announced to-day by Bishop William F. McDowell, of Washington, after the forenoon session of the board of bishops of the Northern Church, which is in session here.

Bishop McDowell said that apparently the Church of the South objected to the admission of Negroes to the Church and also felt that it should preserve its historical identity as a separate and distinct religious jurisdiction.

Although the referendum on the question of union has not been completed in the Southern Church the vote so far registered has decided against union. The Church in the North voted overwhelmingly for union.

Mississippi Against Plan

HATTIESBURG, Miss., Nov. 11 (AP).—The Mississippin Conference of the Methodist Episcopal Church, South, at its 112th annual conference, to-day defeated the proposed amendment to the constitution calling for unification by a vote of 43 for to 17 against.

DETROIT, Nov. 11 (AP).—Divorcement of the World Court from the League of Nations is both impractical and ill-advised, Manley O. Hudson, professor of international law at Harvard, told the World Alliance for International Friendship Through the Churches, in session here to-day. Opposition to the court, whic hcontinues in America, he said, is based "either on gross ignorance or inflated fears."

The World Court has proved its usefulness and is "here to stay," in the opinion of Mr. Hudson, who was attached to the American delegation at the Paris Peace conference and afterward was a member of the legal section of the League of Nations.

"But without the League of Nations," he added, "I should have less hope that the court would be able to render a significant service."

Catholic Extension Society Meets

CHICAGO, Nov. 11 (AP).—High Roman Catholic clergymen and prominent laymen participated to-day in the annual meeting of the Catholic Church Extension Society of the United States, the official home mission organization of the church in the United States and its dependencies.

Much of its work, including the naming of officers, had been arranged beforehand. Reports ready for consideration showed that the society's returns for the last fiscal year aggregated $1,000,000. Three-fourths of this was expended for the relief of missions and missionaries, the other fourth being held in reserve for the society's endowment and annuity funds.

Cardinal Mundelein, chancellor of the organization, presided. Archbishop Sebastian G. Messmer, of Milwaukee, was re-elected vice-chancellor, and the Rev. Eugene J. McGuinness, of Philadelphia, was chosen first vice-president; the Rev. Patrick H. Griffin, of Indianapolis, second vice-president, and Joseph D. Daly third vice-president and general counsel. Charles O. Kerwin, of Chicago, became treasurer, to succeed John A. Lynch, who resigned after fifteen years in the office.

Church – 1925.

M.E.

METHODIST REUNION DOUBTFUL

REUNION OF THE TWO GREAT BRANCHES of Methodism in the United States seems to be in grave doubt because of Southern mistrust of some of the features of the plan of reunion, which one Southern Bishop is reported to have said "has not a ghost of a chance." As the Baltimore Annual Conference goes, it was said, so will go the South. The Baltimore Conference voted against reunion by 141 to 137, which does not tell all the story, since a three-fourths vote is required for adoption of the plan. The Cuban Conference, on the other hand, voted unanimously in favor of reunion. The other Southern Conferences will not meet until later in the summer. Among the Conferences of the Northern church, about twenty-five of which have already acted, the vote is about ten to one in favor of reunion.

Literary Digest 5-2-25

Opposition in the South to reunion seems to be based on a combination of psychological causes—which are not easily understood by those not of Southern tradition—and purely technical objections to the proposed plan of unification. To the Baltimore Sun "it seems evident that it is not reunion to which the Baltimore Conference objected so much as to some details in the plan which had been formulated. Questions of jurisdiction created obstacles in the minds of some of the dissenters, not any lack of desire for cooperation and harmony." To the lay mind, says the *Sun*, the situation "suggests something like what is called local self-government and States' rights in the political realms." Bishop Joseph C. Hartzell, of the Northern Church, who notes that there is a spirited and, in some sections, an intense, if not bitter, controversy among Southern Methodists over the plan of unification, observes, however, that there are two consciences—one Southern and the other Northern—"which differ fundamentally on important issues between the sections." Among the technical objections to the plan of unification he lists in the *Western Christian Advocate* (Methodist) is the fear that the Northern church will extend its influence into the South to the detriment of the Southern Church. It is also complained that there is no provision to prevent "unholy rivalry" between the two Methodisms, that the plan legalizes the continuance of overlapping and competition, and that "these interpenetrating jurisdictions among the white people of the South would negate anything worthy to be called union." Other causes said to be operating against reunion are that the plan admits negroes into the College of Bishops, General Conference, on administrative boards, as representatives of the 350,000 negro members in the Methodist Church, North; the fear that church property will be delivered over to a new denomination, and objection to the vast authority vested in the Judicial Council, from whose decisions there is no appeal and for the removal of whose members there is no provision. And lastly, Bishop Hartzell writes:

"It should be remembered that American political policies as related to the Negro have been and continue among the deciding factors in Methodist unification. In the Southern States one Methodism is Democratic and the other is Republican; and when Bishop James Cannon said with emphasis, when addressing the General Conference at Springfield in May, 1924, 'I am a Southern Methodist; I am a Southern Democrat,' those who have really studied Southern sentiment with an appreciation of its candor, know that those words have a far-reaching significance. Southern Methodism, as is true of all Protestant churches in the Southern States, was loyal to every national and State policy which sanctioned Negro slavery as a divine industrial and racial institution, approved by the Word of God, and involving no moral obligation from the church, except Christian missions among slaves, so they might be satisfied and given spiritual comfort in their allotted place. On no other terms would such work among slaves have been tolerated. Since emancipation, the Southern interpretation of 'white supremacy' continues, and is defended and so far has been the chief factor in defeating all efforts to organically unite Protestant churches in the United States having constituencies north and south. This is true of the Baptists, which rank with Methodism in numbers and national strength north and south. So with the Presbyterians. The two great bodies tried for years to unite and failed, as did the two smaller Presbyterian churches. The settled policy now of all these churches is mutual recognition and fraternal adjustments where the work of either two blend in any territory. Should not that be the policy of the two great Methodisms? The continuation of agitation and the perpetuation of commissions on unification, quadrennium after quadrennium, has proven expensive in every way and has failed. Here is a suggestion from a Southern Methodist layman, published in the Nashville *Christian Advocate*, who opposes any plan for unification now. He says, 'Both churches—North and South—need to put on a thorough housecleaning and genuine Holy Ghost revival of religion.'"

There is so much opposition in the South, says the El Paso *Times*, as to make success of the reunion plan now improbable. In the Southwest, where Southern and Northern Methodist churches have existed side by side for more than a generation, old sectional questions, we are told, are largely submerged in neighborliness and the members of the two communions are anxious to unite. "But in the old South, where there are virtually no Northern Methodist congregations outside a few of the largest and newest industrial cities, obstacles of opinion and sentiment still remain. Doubts have not been fully cleared up about the position of the negro in the church organization. The natural conservatism of a smaller body contemplating fusion with a larger one troubles the Southern sense of expediency in some quarters.

"In the long run, it seems probable that the churches will decide, in cordial and mutual friendliness, that they are a little too different in non-doctrinal but important viewpoints to become one. There is no great harm in this, altho the reunion suggestion, even if now defeated, is fairly certain to arise again. Tho not formally united in an administrative sense, the two church bodies can nevertheless join, as they have done already on certain occasions, in numerous mutual aims and enterprises.

"Meanwhile they can preserve that difference in tone and opinion, in religious individuality as it were, which may prove more precious in our over-standardized American life to-day than would be more standardization through closer organization."

No matter what happens to this or that effort toward unification, the Macon *Telegraph* thinks enough unity of spirit and purpose will bring, sooner or later, unity of understanding and action. *The Telegraph* would rejoice at such a happy outcome, "but does not want to see brethren liking each other less because they are not agreed as to this or that step to the high goal."

"The Southern Methodists would not want an advantage against their Northern brethren; neither would the Northern Methodists want anything but the best interests of their Southern brethren. If the two bodies were together each side would seek each other's welfare as well as common welfare. Any other course would be unworthy and suicidal. Even Northern Democrats do not force objectionable race views and prejudices against Southern Democrats. Northern Methodists and Baptists and Presbyterians should be counted on to measure up even better than secular politicians."

Unification Friends Bring Out Negro Church Work

The following is published by request of the friends of unification:

THE RELATIONSHIP BETWEEN THE WHITE AND COLORED CHURCES IN AMERICA.

By W. E. H. Searcy, Sr.

As far as we know there is not the least friction or misunderstanding between the white and colored churches of this country. They are all at peace with each other, and all are well wishers of Christian progress which seems to view as the main issue the work of publishing the Gospel in their respective meetings.

Conference 7-26-25 Columbia Ga.

The question of the relationship between the races may have been alluded to by some who have discussed the question of "unification" between the Northern and Southern Methodist churches, but the discussion has been wholly between white people and with a view of deciding whether or not those two churches shall come together upon the plan which has been adopted by their annual conferences of both churches. It is a mere matter of ratification or non-ratification of what has been done by annual conferences, in which the ministers have a large majority vote, perhaps of three to one, over the laymen. So, the matter now rests absolutely in the hands of the preachers of God's gospel, and the shepherds of God's people. Those who have argued the question on both sides are great and good men and we have no criticism to offer of any.

Our article is simply to present the matter from our knowledge of the situation, according to our conscience and judgment, having lived through the agitations of the past and heard the contentions of the present.

First, we wish to show what the Southern Methodists have done in the matter, and that what they have done the Northern Methodists have followed it as near as they could, in dealing with the colored race. If we can do that we feel assured it will help to relieve any friction that may have recently arisen. In this matter it is right for all to vote as they think best, but all should have the facts as the records show them, before deciding the destiny of a great church.

We do not think the people understand what our churches have done, and I think that the vote against unification is a great mistake.

Now what are the undisputed facts as to what the Southern Methodists have done?

Negro Church Record.

First, when the civil war was commenced there were about 270,000 negro members in the Southern Methodist church, and, when the war was over, only 78,742 of them remained in the church. Rev. George Smith, of Macon, Ga., in his History of Methodism, says: "All of the colored church went from us during the war, except a faithful few." In 1866, our general conference considered what should be done to promote the religious interests of the colored people and the following is exactly what they did, word for word, as reported in the official record:

(1) Let our colored members be organized as separate pastoral charges, whenever they prefer it, and their number justify it.

(2) Let each pastoral charge of colored members have its own quarterly conferences, composed of official members, as provided for in the discipline.

(3) Let colored persons be licensed to preach, and ordained deacons and elders, according to the discipline when in the judgment of the conference having jurisdiction in the case, they are deemed suitable persons for said office and order in the ministry.

(4) The bishop may form a district of colored charges, and appoint to it a colored presiding elder, when in his judgment the religious interests of the colored people require it.

(5) When it is judged advisable by the college of bishops, annual conferences of colored preachers may be organized, to be presided over by our bishops.

(6) When two or more annual conferences shall be formed, let our bishops advise and assist them in organizing a separate general conference jurisdiction for themselves. If they so desire, and the bishops deem it expedient, in accordance with the doctrine and discipline of our church, and bearing the same relation to the general conference as the annual conferences bear to each other.

(7) Let special attention be given to Sunday schools among the people.

Day Schools Organized.

In addition, hey recommended the establishment of day schools, under proper regulations, and trustworthy teachers, for the education of colored children. This was, perhaps, the first action of this kind taken in the south as to educating colored children. This report was adopted by our southern Methodist fathers, and the plan was operated for four years by our church. In May, 1870, it was found that under that plan five annual conferences had been organized, and it was the unanimous desire of the colored conferences to be set apart as a distinct ecclesiastical body.

This was done December 16, 1870, and two bishops were consecrated and ordained for this work. The new church received the name of the "Colored Methodist Episcopal church." It has now about seven bishops and 366,000 members. Now as to the Northern Methodist church: Let it be remembered that the Northern Methodist church had no colored members in this state at the end of the civil war. They perfected their plan of operation here in the south by the adoption of the plan of our Southern Methodist church, just as it is set out in the above resolutions, adopted by the general conference in 1866, except the provision that they might have separate general conference jurisdiction for themselves, if they so desire and the bishops deem it expedient. But it was provided by our church that the proposed jurisdictional general conference for the colored members of the church would bear the same relation to the general southern conference as our annual conferences bear to each other.

So the Northern Methodist just as we did, gave separate churches for the colored members, had negro preachers, presiding elders, quarterly conferences, annual conferences, and their white bishops presided over those separate conferences just as ours did. Both divisions of the Methodist people were thus on the same plan working together for the good of the colored man and the white churches.

What were the results of this procedure?

In 1870, it was found that five annual conferences had been organized by the Southern Methodists as stated under the plan adopted in 1866. These conferences asked that they be set apart as a distinct eclesiastical body, which was approved by the bishops and the church, and a general conference was organized for the colored members and two colored bishops were elected and ordained by our bishops. That was in December, 1870.

Bishops Ordained.

The northern church did not elect colored bishops, but sent their white bishops just as we had done for four years in the south. But, later, the northern church ordained two colored bishops for this work.

So, in all matters, the northern church has followed our church in all its details.

Our colored members were free like those in the northern church to go or to stay in our church, nearly all went into the colored church, while of the northern colored members, some stayed, and some organized other churches.

The following colored churches went to themselves by voluntary choice, which shows the way they are all going:

(1) Nearly all the colored members in the southern church.

(2) The African Methodist Episcopal church.

(3) The African Methodist Episcopal Zion church.

(4) The Colored Methodist Protestant church.

(5) Union American Methodist Episcopal church.

(6) African Union American Protestant church.

(7) Reformed Zion Union Apostolic church.

(8) African American Methodist Episcopal church.

(9) The Reformed Methodist Union Episcopal church.

Now, out of all these churches, has a single one ever sought to return to the white churches? No, not one. The colored people are gone to themselves, and they are right. Those remaining in the Northern Methodist church are to themselves here in the south, and as far as we know have never given offense to our southern churches. We believe if they would only unite with the colored Methodist Episcopal church, and elect additional bishops and let the Northern and Southern Methodist churches stand behind them they could do a great work in the world for Christ.

The Baptist colored members, after the war, also, left that church, and have, finally, gathered together to a great extent under the National Baptist association, and have now three millions, one hundred and thirty-seven thousand, one hundred and sixty members. The Methodists, in all their colored organizations, number one million, three hundred and eighty-four thousand, two hundred and nine members—making four and a half million of colored Christians who have set up housekeeping for themselves. These two great organizations generally do things along the same lines, and have a common interest as Christians in working out the problems of the salvation of the negro race. Only a small portion of the race affiliate with white churches.

The Presbyterians, since 1916, have organized synods exclusively for negro members and ministers. In Atlanta, they have lately bought property to establish a work among this race, and reported 97 negroes in the service.

The Cumberland Presbyterians have colored churches and 19,538 members.

The Episcopal church has their colored members set off to themselves, and colored bishops.

The whole religious world is seeking to carry in some way light and hope to the colored races of the earth; but our negroes are doing their own praying and singing and preaching. The truth is, among the signs of Christ's coming, it is said the gospel shall be preached in all the world for a witness for all nations, and then shall the end come.

The gospel has been preached to the white races, and also to the colored races of America, and the great Christian hosts have no time to waste on controversies at home—absolutely useless and injurious. The great yellow peril in the east is now beginning to manifest itself, and China trembles in the shadows of anarchy and ruin. The only hope of the world is in the gospel of Christ.

Let our people get together; do not repudiate unification, but, if you can not adopt it straight, put reservations on it and provisos that it may be worked out some better way without reference back. To defeat it in an unkindly spirit will hurt the church for a generation, and may delay the coming of the Master. Remember a crown of righteousness awaits those who love His appearing.

Griffin, Ga.

OCT 24 192

NEGRO METHODISTS FAVOR UNIFICATION

NASHVILLE, Tenn., Oct. 23.—(AP)—The Tennessee conference of the Methodist Episcopal church today voted 43 to nine in favor of unification with the Methodist Episcopal church south. The Tennessee is a negro conference.

M. E. BISHOP DENOUNCES PREJUDICE

Sees Defeat Of Unification As Result Of The South's Attitude Toward Colored Christians.

ST. PAUL, Minn., Nov. 25.—Race prejudice is advanced by Bishop E. D. Mouzon of Nashville, as the chief "stumbling block" in the way of unification of the Northern and Southern Methodist Episcopal Church. He predicts that the movement would be defeated in the south.

Speaking before a large body of churchmen here Tuesday night, Bishop Mouzon declared:

"The test of Christianity in America today is the attitude the white Christians take toward the colored. In St. Paul's day, the race lines were hard and fast. Yet they were one in Christ.

"My honest opinion is that best work in America among colored people is being done in the South. In South Africa where the race situation is very acute, they have heard of the sort of work being done in the South and have sent people over to study it.

"These people expressed themselves as surprised at the great progress in education made by the colored people in America. We must remember, too, that the conflict between race always comes on the lower levels. I am never afraid of race conflicts on the upper levels—it is on the lower levels.

"Your church and mine ought to take not less interest in education and salvation of the colored people; they ought to take more interest. Every man of every color ought to have everything possible brought to him that he may stand on his feet and serve God as a brother man. The thing the South contends is that we must not have a mongrel race or a merging of races. Some people in the South conscientiously and honestly believe that the attitude of the Northerners looks in that direction.

"I don't believe that, but they do. And that is the reason they are voting against the present unification plan in some of the states. One of the reasons that I am so anxious for the unification of our forces is that in many of the border states the two churches are spending their time and money contending for the towns, giving the country nothing, spending the bulk of their money for towns and leaving the country very much alone.

"The united forces of evil call for united forces of righteousness. We talk about foriegn missions and the far East. The battleground of the world today is in America and the future of the world is conditioned by what we do in America today."

hurch - 1925

M.E.

Unification among Southern Methodists

By Bishop Joseph C. Hartzell

HERE is a spirited and, in some sections, an intense if not bitter controversy among Southern Methodists over the question of Methodist unification. Each side has organized committees circulating literature and conducting campaigns. Recently 400 preachers and laymen and two bishops of the Church met in Waco, Texas, and adopted resolutions opposing the plan, gave $7,000 for campaign purposes. One bishop is reported to have said: "The plan has not a ghost of a chance." The total membership of preachers and laymen in the forty-seven Annual Conferences of the Methodist Episcopal Church, South, is something less than 10,000, and a three-fourths vote must be had to approve the plan. A little less than 2,500 negatives means defeat. From information I have received from different committees, newspaper comments, and correspondence, I have sought to understand the unification sentiment among Southern Methodists. One largely circulated pamphlet of twenty-six pages, published in the form of a catechism, by questions and answers, seeks to demonstrate that the adoption of the plan would mean ruin to Southern Methodism. The last question is No. 88, and is: "What should Southern Methodists do about the proposed plan?" The answer is: "Defeat it." In his word of preface the author says, "An issue so far-reaching surely calls for the most careful and prayerful consideration." I am sure that the great majority of Southern Methodists who are opposing the plan for unification are actuated by that spirit. There are two consciences—Southern and the other Northern—which differ fundamentally on important issues between the sections.

Several pages in this document are given to the discussion of "The Plan of Separation" and "Keeping the Faith," and the Northern view is strongly emphasized that the Methodist Episcopal Church in extending its work into the Southern States during and following the Civil War violated and continues to violate the conditional plan of separation of 1844. Here is a specimen quotation from the late Bishop E. E. Hoss: "A church that is faithless in one engagement will, if interest or convenience require, be faithless to another, and does not deserve to be trusted. . . . Here I stand squarely, and from this position I will not budge an inch." There is no doubt but this sentiment prevails with practical unanimity among Southern Methodists. The Cape May mission in 1894 had for its purpose, "To remove obstacles to formal fraternity between the two churches." Organic union was considered; but the sentiment is abroad in the South that the purpose of that commission was to facilitate the withdrawal of the Methodist Episcopal Church from the Southern States.

While it is claimed that the proposed plan will prevent "unholy rivalry" in the Southern States between the two Methodisms, it is said "there is not a single provision in the plan which guarantees or provides for such a result. The two jurisdictions include the two churches just as they are now, and they are to continue their work practically independent of each other." The proposed General Conference can only make transfers from one jurisdiction to another; *provided*, "no transfer shall be made without the consent of the member, preacher, church pastoral charge, District or Annual Conference, Mission Conference, or mission, that it is proposed to transfer." It is claimed that there are no indications that the Methodist Episcopal Church in the Southern States desires to transfer churches to the Southern jurisdiction. Then follows this statement, "They (those churches) sprang out of desires so deep-seated that their founders were willing to repudiate a plain contract as to territory in order to secure them."

Another contention is that the proposed plan legalizes the continuance of overlapping and competition, and that "these interpenetrating jurisdictions among the white people of the South would negative anything worthy to be called *union*." A chief contention is over the fact that the plan admits Negroes into the "College of Bishops," General Conference, on administrative boards, as representatives of the 350,000 Negro members in the Methodist Episcopal Church. It is asserted that the best people of the South believe that this will be starting in a most political policies as related to the Negro problem." A prominent minister who has lived in the South for several years says: "It may be frankly said there is a traditional spirit of suspicion and hatred, intensified by the envy of a church that has dared to be friend and help uplift and fellowship the ex-slave, that would of itself make it quite impossible at this time to get a three-fourths vote for union." The universal sentiment of really studied Southern sentiment with an appreciation of its candor, know that those words have a far-reaching significance. Southern Methodism, as is true of all Protestant churches in the Southern States, loyal to every national and State policy which will be respected, notwithstanding the General Conference of the Methodist Episcopal Church voted unanimously in Springfield last May, "We refuse to recognize as valid any discrimination on the basis of race or color."

It is claimed that by this plan the Methodist Episcopal Church, South, would cease to exist and become a part of a new denomination, to which its properties of every kind would be transferred, and if the unification plan as planned should prove a failure, the property could not be regained if it should desire to withdraw." Some even seem to fear that the old Book Concern property and the contention between the churches may be revived. The two great bodies tried for Supr. Court years to unite and failed, as did the two smaller Presbyterian churches. The settled policy now of all these churches is mutual recognition and fraternal adjustments where the work of either two blend in any territory. Should not that be the policy of the two great Methodisms? The continuation of agitation and the perpetuation of commissions on unification, quadrennium after quadrennium, has proven expensive in every way and has failed. Here is a suggestion from a Southern Methodist layman, published in the Nashville Christian Advocate, who opposes any plan for unification now. He says, "Both churches—North and South—need to put on a thorough house-cleaning and a genuine Holy Ghost revival of religion."

there being no appeal from its decisions, nor provision for removing one of its members.

Strong protests are made because the laymen of the Church South are robbed of their right to vote on the plan, as they did in 1844. When reminded that "the eyes of the world are upon us," the reply is, "That the General Conference of 'Northern Methodists' in 1920 unanimously rejected a much better plan; and why should we cast our ballots for a plan which means the ultimate destruction of our wide communion, and repudiation of the principles for which our fathers stood"? The doctrine that Methodist bishops are only officers, whose powers, duties, and privileges are to be fixed by the General Conference, is strongly opposed by Southern Methodism. That was the issue in Bishop Andrew's case in 1844.

Many strongly object to the "General Conference" of the unification plan. Two legislative bodies—one numbering 858, and the other about half as many—sitting as one Conference, and no act, whether important or not, can be passed without an affirmative vote by each of these bodies! No one can prophesy how many years would be necessary to transform the simple federation with which the plan for unification begins into a really united church. There are serious issues which carefully selected joint commissions have tried for many years to adjust and have failed. Besides these issues, the necessary legislation in carrying out the plan over continental areas as related to members, properties, Conferences final disposition of the jurisdictions, would increase year by year. If well selected representative commissions cannot come to an agreement, after many years of trial, what can be expected of so large and promiscuous a body?

It should be remembered that American political policies as related to the Negro have been and continue among the deciding factors in Methodist unification. In the Southern States one Methodism is Democratic and the other is Republican; and when Bishop Cannon said with emphasis, when addressing the General Conference at Springfield in May, 1924, "I am a Southern Methodist; I am a Southern Democrat," those who have studied Southern Methodism is that the races should be in separate church organizations; and Southern Methodist leaders favoring this plan are doing so hoping and expecting that the Southern sentiment as to race relations will be respected, notwithstanding the General Conference of the Methodist Episcopal Church voted unanimously in Springfield last May, "We refuse to recognize as valid any discrimination on the basis of race or color."

It is claimed that by this plan the Methodist Episcopal Church, South, would cease to exist and become a part of a new denomination, to which its properties of every kind would be transferred, and if the unification plan as planned should prove a failure, the property could not be regained if it should desire to withdraw." Some even seem to fear that the old Book Concern property and the contention between the churches may be revived. The two great bodies tried for Supr. Court years to unite and failed, as did the two smaller Presbyterian churches. The settled policy now of all these churches is mutual

M. E.'S OPPOSED TO UNIFICATION

Newark, N. J.—The Delaware M. E. Conference voted 93 against and 53 for unification. It voted unanimously against admitting laymen to the floor.

Rev. Martin was returned to Asbury Church, Atlantic City. Rev. W. Tompkins was made district supt. of the Philadelphia district. St. Daniels Church, Chester, Pa., the Rev. B. S. Moore, pastor, is the seat of the next annual conference.

The Rev. M. Fletcher, former district superintendent of the Philadelphia District was sent to Zoar Church, Philadelphia and the Rev. W. P. Perry, formerly of Zoar, was sent to new 18th Street Church Philadelphia.

Rev. Albert J. Mitchell was made financial secretary of Morgan College. This includes both Wilmington and Washington Conferences. Several hundred dollars were collected for Morgan.

Rev. Charles Albert Tindley goes to new East Calvary, Broad street. Rev. D. H. Hargis returned to Haven. St. Paul received, a new pastor, Rev. F. N. Campbell, formerly of the Temperance Bureau in Washington. Other appointments are:

Frankford, Rev. R. H. Wallace; Germantown, Rev. J. H. Scott; Warren, Rev. L. H. Perry; Darby, Rev. E. E. Parker; John Wesley, Rev. W. J. L. Hughes; Mt. Zion, Rev. C. S. Spring; John Simmons Memorial, Rev. W. B. Perry; Camphor Memorial, Rev. J. I. Peaco; Summerville, Rev. William Goldsborough; St. Daniel, Chester, Rev. L. S. Moore; Siloah, Chester, Rev. J. W. Bond; Rev. W. J. Hanby, Ferry Avenue Church Camden and Rev. C. W. Pullet, to Lawnside, N. J.

President J. O. Spencer, of Morgan College, announced a special donation by John D. Rockefeller Jr., from the General Education Board and an additional personal donation to match the $5,000 ~~gift of John T. Gibson~~, Philadelphia theatrical magnate.

4-16-23

Christian Advocate

4-11-23

Akron Beacon

COLOR QUESTION STILL PUZZLING CHURCH UNION

New England For Unification With Blacks, South Bitterly Against It

BROOKLINE, Mass, April 10.—The color question still looms large in the council chambers of the Methodist Episcopal Church North and South. New England representatives, advocating that the blacks be included in the unification of the two churches, and the south as steadfastly refusing to accede to their wishes.

By a vote of 123 to 2 the New England conference of the Methodist Episcopal church today favored adoption of the general conference for unification of the Methodist Episcopal churches north and south.

4-11-23

"Christianity has been the target of infidels through the years, and they have been stalled through the years, and they have been stalled through the years, and they have been stalled

Pastor Denies Unification Would Amalgate Two Races

(The following article in favor of Methodist unification prepared by Dr. Marvin Williams, pastor of Wesley Memorial church, is published at the request of the unification movement.)

By Dr. Marvin Williams.

In a recent Sunday issue of The Constitution my beloved presiding elder, Dr. W. L. Pierce, sounds a terrible warning against unification, basing it on the hair-raising implication that "this plan means amalgamation of the races" and "the death of our civilization."

Phew! If northern and southern Presbyterians succeed in uniting and one or two others, look for the sky to fall! If it is possible to calm ourselves after so dire a prophecy, let us examine this hobgoblin. Who knows but that this dragon with dark red mane and tail might turn out to be a piece of red flannel by the side of the road?

He cites a book by one Dr. Hoffman, volume 2, who quotes A. E. Jenks, describing a negro club called "The Manassas club" in Minnesota, whose only qualification for membership is that they will have white wives. Well our debate has dug up something none of us ever heard of before, anyhow. That settles it. The whole Northern Methodist church wants to get us all married to negroes! Selah!

Differs With Elder.

Listen, brethren. For every white man in the Northern Methodist church whom Brother Pierce will produce who will say that he endorses such a club, I will agree to produce 500 who will sign their names in testimony that they do not. I should rather say 500,000. If Brother Pierce were a member of the northern church would he want to be judged by the sentiments of this little bunch he has searched out. Why, one can travel through the south and see not 200, but thousands upon thousands of mulattoes, children of white fathers. Would he consider this proof of the fact that Southern Methodists favor it? Would he acknowledge it as proof that he or any other decent man endorsed it? Would it not be far more logical for the northern people to cite this and think they had proved our favoring social intermingling in its worst form, than for us to impugn a whole people by citing this devilish club? You could prove anything under heaven or in hell against any people by a process like that.

Out in Texas, a few old maids had a club sworn to hate men and pass them up! Is Texas, therefore, a state whose entire population favor the abolition of marriage and the home?

But look at the state laws. Illinois, Iowa, Kansas and a bunch of others, have no laws against marriage of whites and blacks! So they must be in favor of it. But it so happens that there is not a line forbidding it in the discipline of the Southern Methodist church, or in the legal structure of any other southern church that I know of. For pity's sake, is that proof that we are in favor of it? Listen, brethren, I have traveled in every one of these states except one, lectured and spent the day in hundreds of country communities—in villages, towns and cities, and mingled delightfully with all classes of their population and I have yet to see a negro man with a white wife or a white man with a negro wife.

There may be such but that's how "skace" they are.

Raps Danger Idea.

No, brother, the danger of amalgamation is not in the godly, sensible bishops and church leaders and members of the northern church who tell the negroes frankly when they give them bishops that "it is that they may eat at the table of their colored brethren." It is in the story while man, whether north or south, who sneaks down their back alley to sins that company with the night. It is not in association with the brethren who were our comrades in Methodism in the once united church for generation upon generation.

Brethren, for mercy's sake get up a liklier scarecrow than this! Why, if you tied us to the northern church and the Catholic church and the Episcopal, and the whole church world you couldn't put social unity on the south. You couldn't put it over on the writer of that article, if you united him with all the Christians of the world. You couldn't put it over on me, nor on your reader, nor on your brethren name one man in all the south that would invite a negro to eat at his table, to marry his daughter, or anything else that is meant when we say social equality, because unification carried. Suppose this happens, this dire unification, that "is going to bring about the amalgamation of the races." Name the man from Dixie's end to Dixie's end, who is going to throw up both hands and go into the practice! Whose daughter or son will it be, brother, this amalgamation crowd? Somebody will have to furnish them!

Why you might as well try to persuade old bachelors to adopt baby carriages as a means of locomotion as to expect the south to adopt social equality between the races.

Ignores Negro Question.

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It will never have to open its doors to the negro bishops—not any more than it does today. That would not last two Sundays even if we did take unification at one snap of the finger. Every mother's son of us knows that thing—and the only reason—the best reason—there is left to the person who will persist in throwing the negro scare at those who do not know is the fact that he knows it is the most effective fight. He knows it isn't the truth, but he uses it because it is effective. Were it not the most effective thing he could get his hands upon in the fight, you would never hear of the negro in the discussion of unification. Church politics can be very mean when those who stoop to deception come in and use it.

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Pastor Denies Unification Would Amalgate Two Races

(The following article in favor of Methodist unification prepared by Dr. Marvin Williams, pastor of Wesley Memorial church, is published at the request of the unification movement.)

By Dr. Marvin Williams.

In a recent Sunday issue of the Constitution my beloved presiding elder, Dr. Pierce, sounds a terrible warning against unification, basing it on the hair-raising implication that "this plan means amalgamation of the [illegible] and "the death of our civilization."

Phew! If northern and southern Presbyterians succeed in uniting and one or two others, look for the sky to fall! If it is possible to calm ourselves after so dire a prophecy, let us examine this hobgoblin. Who knows but that this dragon with dark red mane and tail might turn out to be a piece of red flannel by the side of the road?

He cites a book by one Dr. Hoffman, volume 2, who quotes A. E. Jenks, describing a negro club called "The Manassas club" in Minnesota, whose only qualification for membership is that they will have white wives. Well our debate has dug up something none of us ever heard of before, anyhow. That settles it. The whole Northern Methodist church wants to get us all married to negroes! Selah!

Differs With Elder.

Listen, brethren. For every white man in the Northern Methodist church whom Brother Pierce will produce who will say that he endorses such a club, I will agree to produce 500 who will sign their names in testimony that they do not. I should rather say 500,000. If Brother Pierce were a member of the northern church would he want to be judged by the sentiments of this little bunch he has searched out. Why, one can travel through the south and see not 200, but thousands upon thousands of mulattoes, children of white fathers. Would he consider this proof of the fact that Southern Methodists favor it? Would he acknowledge it as proof that he or any other decent man endorsed it? Would it not be far more logical for the northern people to cite this and think they had proved our favoring social intermingling in its worst form, than for us to impugn a whole people by citing this devilish club? You could prove anything under heaven or in hell against any people by a process like that.

Out in Texas, a few old maids had a club sworn to hate men and pass them up! Is Texas, therefore, a state whose entire population favor the abolition of marriage and the home? But look at the state laws. Illinois, Iowa, Kansas and a bunch of others, have no laws against marriage of whites and blacks! So they must be in favor of it. But it so happens that there is not a line forbidding it in the discipline of the Southern Methodist church, or in the legal structure of any other southern church that I know of. For pity's sake, is that proof that we are in favor of it? Listen, brethren, I have traveled in every one of these states except one. lectured and spent the day in hundreds of country communities—in villages, towns and cities, and mingled delightfully with all classes of their population and I have yet to see a negro man with a white wife or a white man with a negro wife. There may be such but that's how "skace" they are.

Raps Danger Idea.

No, brother, the danger of amalgamation is not in the godly, sensible bishops and church leaders and members of the northern church who tell the negroes frankly when they give them bishops that "it is that they may eat at the table of their colored brethren." It is in the story while man, whether north or south, who sneaks down their back alley to sins that company with the night. It is not in association with the brethren who were our comrades in Methodism in the once united church for generation upon generation.

Brethren, for mercy's sake get up a liklier scarecrow than this! Why, you tied us to the northern church and the Catholic church and the Episcopal, and the whole church world couldn't put social unity on the south. You couldn't put it over on the writer of that article, if you united him with all the Christians of the world. You couldn't put it over on me, nor on your reader, nor on your brethren name one man in all the south that would invite a negro to eat at his table, to marry his daughter, or anything else that is meant when we say social equality, because unification carried. Suppose this happens, this dire unification, that "is going to bring about the amalgamation of the races." Name the man from Dixie's end to Dixie's end, who is going to throw up both hands and go into the practice! Whose daughter or son will it be, brother, this amalgamation crowd? Somebody will have to furnish them!

Why you might as well try to persuade old bachelors to adopt baby carriages as a means of locomotion as to expect the south to adopt social equality between the races.

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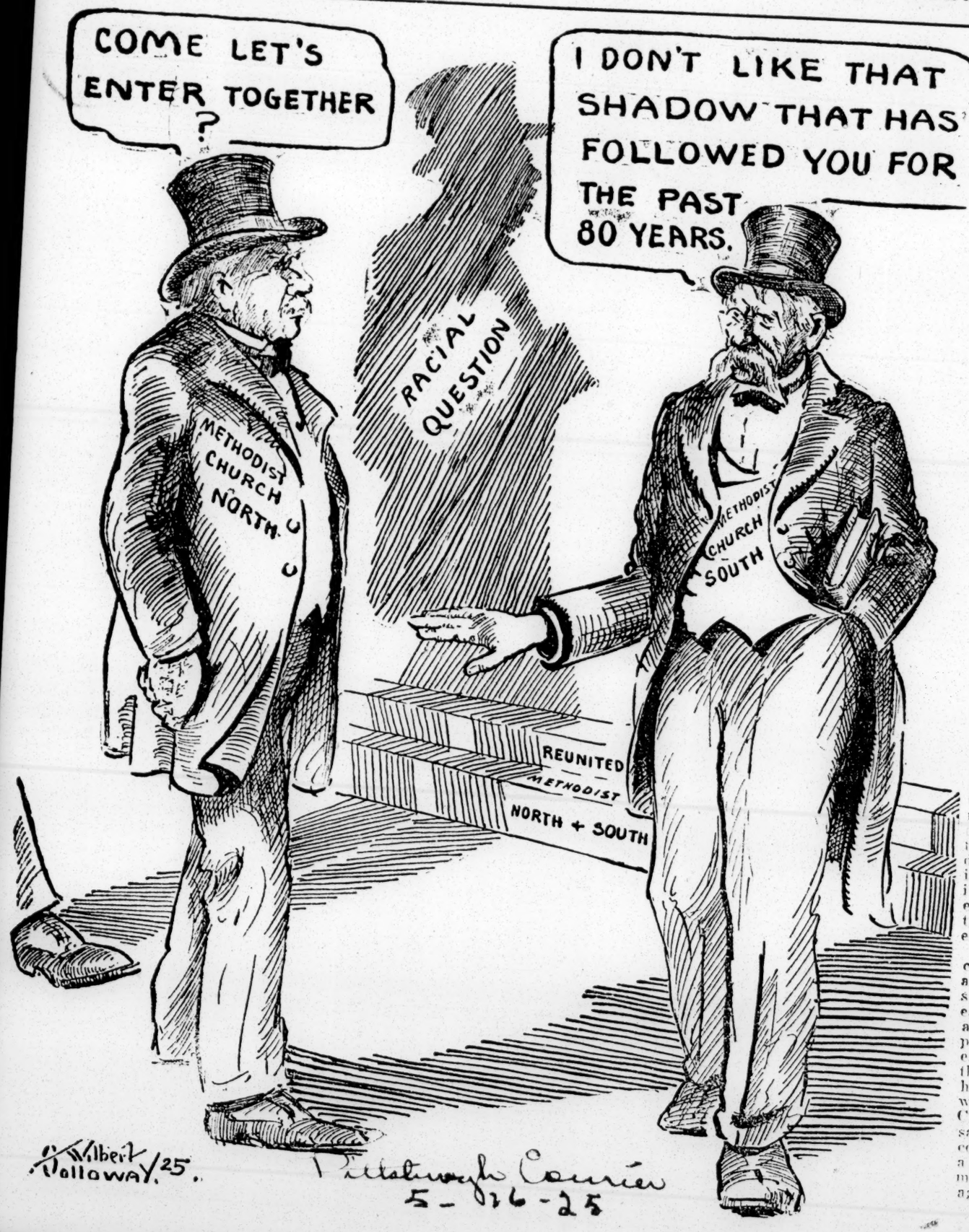
Other activities reported included summer Bible training school at Gulf Side to commemorate the opening of the first school with twelve of the most promising negroes among negroes in the capacity of Methodism, But for the Kingdom of God.' ing of a 500-voice choir is to mence immediately, A three-story Methodist building at Amelia and Mag-

Church – 1925

M.E.

SOUTHERN "SUPERSTITION"

—By Holloway


COME LET'S ENTER TOGETHER ?
I DON'T LIKE THAT SHADOW THAT HAS FOLLOWED YOU FOR THE PAST 80 YEARS.
METHODIST CHURCH NORTH
RACIAL QUESTION
METHODIST CHURCH SOUTH
REUNITED METHODIST NORTH + SOUTH
C. Wilbert Holloway '25.
Pittsburgh Courier
5-16-25

Crash of Race Barrier Seen As Unification Result

(This article is published at the request of the Association to Preserve Southern Methodism.)

BY C. W. HUNT.

A small race flurry flitted across the country a few weeks ago, when a company of negroes in Washington, attending the international convention of women, refused to sing because the ushers had seated them in a corner to themselves. Commenting on the incident, H. E. C. Bryant, Washington correspondent of the New York World, and other papers, says:

"A movement to put the negro alongside the whites in everything is gaining headway in the east, north and west."

As a possible background for beginning of this movement, let attention be called to the following resolution passed by the general conference of the Methodist Episcopal church (Methodist north), at Springfield, Mass., in May, 1924, and just after that body had voted 800 to 13 to unite with the Methodist Episcopal church, south. Read it:

Resolution Cited.

"Resolved, that we, the Methodist Episcopal church, refuse to recognize as valid, in church and state any discrimination on the basis of race or color; for 'He that made of one blood all nations. We are his offspring'."

The seculor readers and many church readers passed that by as an idle tale, but here is one at least, cause for the "movement to put the negro alongside the whites." Coming at some other time than when it did, it some might have caused less comment; but coming at the same gathering that voted so near unanimously to take in the southern church, (they outnumber the southern church nearly two to one) it can be construed as a fair warning to the south and to the southern Methodist church, that if you vote to join us then lay down your jim-crow laws on trains, in hotels, schools and churches; for if the negro and Malay are good enough to come into a church, then they are good enough to sleep with, eat with, study with and marry.

The average reader knows that a commission from the two churches agreed on a double plan to unite and stay apart and kind of "wear into each other," the plan providing for any member of either church, any preacher of either church and conference of either church moving into the other at will, and those joined have no choice but to take them white or black, red or brown. Bishop Collins Denny, one of the commission saw the trap, and tried to make the consent of the joined necessary for a transfer, but it was voted down, most of the southern delegates voting against Bishop Denny's proviso.

Negro Admitted.

This means that any negro Methodist Episcopal church in the south can move in a body into any southern Methodist conference, and that any single negro member can join and sit where he pleases in any Methodist church in all the south. That's why the proviso was voted down, so that the south's racial laws can be nullified by degrees. You may say that is not probable. Well, listen again to this: "We refuse to recognize as valid in church and state any discrimination on the basis of race or color." That is to say, you people in the south that have separate churches and schools and laws against marriage between the white and colored races are not treating the negro right, and if you join with us we will begin at once to foment strife between the races and ultimately break down these racial barriers.

The disposition of the Baptist, Presbyterians, Lutheran and other Protestant churches is, no doubt, to look upon the matter under discussion as a matter for the Methodists to settle, and that would be the right and proper stand, were there nothing more than the fate of the two churches in question at stake, but it does not stop there.

Others Interested.

The other religious denominations are as much interested in our present peaceable relation with the colored race as are the Methodists; and they know as well as we do that there is nothing, absolutely nothing that can raise as much as agitation toward changing any part of our racial laws; and how southern men, aspiring to be leaders can favor such, is past comprehension; yet those who aspire to be the very elite in church are largely in favor of this plan, and doing it in the name of a better religion.

Is the writer an alarmist? Not any more than to feel it a duty he owes his own loved southland to warn it that an enemy is being invited in by some who are at the top in church affairs, who, were they to begin such fomentation in politics, would have no standing at all; hence the writer appeals to all lovers of this clean southland to make themselves felt in this effort to disrupt the present peaceful relations between the races, brought about not by the churches, but by laws, made by wise and far seeing lovers of home and native land. There is danger, large danger in this plan to unite the two Methodist churches by any plan that allows the Methodist Episcopal church (north) to have any say in what our state laws are. Be warned.

METHODIST UNION AND NEGRO.

Judging from the action being taken by some of the conferences of the Methodist Episcopal Church, South, and the utterances of some of their bishops, some of our white Methodist friends would prefer to make their permanent abode in hades than unite with the Northern branch of the church with its colored constituency.

White unification of the Southern and Northern branches of the church seems assured, the old scarecrow and bugaboo, "Negro domination" and "social equal-

Courier 5-30-25

Race Question Endangering Reunion Of Northern And Southern Methodist Bodies

Cutting
Courier
1-23-25

ATLANTA, Ga., Apr. 23.—A racial shadow is looming as a menace to a reunited Methodist Episcopal Church. As the time draws near when the conferences of the Methodist Church South will be called on to vote on the proposition, the opponents are coming more and more into the open with appeals against church reunion.

Leaders in close touch with the movement forecast a heavy note in this section against the proposition that the Methodist Church North and South reunite. Many of the conferences in the old South will vote in May and June.

In the pulpit and press the fight has been going on for weeks. The opposition is based almost entirely on the question of white supremacy.

It was over the Negro that the original break came 80 years ago. In 1844 at the Methodist general conference in Philadelphia, a resolution was passed by votes of the northern church which prohibited a bishop or minister from owning slaves.

Slave-Owning Bishop Suspended

Bishop J. O. Andrews of Georgia had two slaves and his wife owned several and when he refused to set these slaves free, he was expelled from the conference and suspended from his office, and from that time to this Methodism was split into two factions, the north and south.

Enemies of reunion are fighting also along another line, but the Negro also furnishes the basis of this battle. Anti-unificationists say that in case of a reunited church, the United Methodit Church would get all the church property, both north and south, and this would open the way for loss of churches and parsonages should the southern church again seriously disagree and break away from their northern brethern. The Supreme Court of the United States has ruled that where a minority secedes from a church, it loses all interest in the church property, and, being in the minority, southern Methodists fear this.

Slavery brought about the division of the church in 1844 and the Negro has again been brought to the front by the proposed plan of unification, which was unanimously adopted by the last general conference of the northern church held in Springfield, Mass., in 1924, and is to be submitted to the general conferences of the southern church for ratification or rejection.

Negro Delegates Unwelcome

Under the terms of unification, the Negro would have equal rights, privileges and recognition as white delegates in the general conference of the new church. The general conference of the northern church in 1924, which ratified the proposed plan of unification had 90 Negro delegates and two active Negro bishops. This is the crux of the situation.

Antis are asking in press and pulpit:

If the general conference of the new church were called to assemble in the city of your residence would you entertain 90 Negro delegates, and two bishops?"

Friends of ratification claim that church equality does not mean social equality; that Negro Methodists are always eager to entertain Negro delegates.

Let no act of ours deter the upward march of the great Methodist Episcopal Church.

NEWARK N. J. NEWS
APRIL 4, 1925

Negro Ministers Vote Against Unification At M. E. Conference

Methodist Laymen, However, Favor Union of North and South by Large Majority.

By a vote of 93 to 53 the sixty-second session of the Delaware Annual Conference (colored) yesterday in St. John's Church, Academy street, rejected unification of the Methodist Episcopal Church, North and South, but the laymen supported the union proposal, 79 to 4. Bishop Berry of Philadelphia, who presided, expressed surprise at the large number of ministers who oppose union of the two sections of the church.

It was the first time the ministers had ignored the advice of Rev. Dr. Charles Albert Tindley of Philadelphia, pastor of the largest negro congregation in the world, and other of the older leaders, who urged them to vote for church union. The younger ministers, however, made strong appeals to prejudice and sentiment and carried their point.

"We negro ministers must suffer and practice the spirit of Jesus Christ in all our dealings if we are to expect our neighbors' forgiveness," said Dr. Tindley. "The South left the Methodist Episcopal Church when we were in slavery. As freemen, we must help our white brethren in this hour to see the new light of human brotherhood

Church—1925

M.E.

"The Proposed Plan of Unification Will Be Disastrous to the Southern Methodist Church"

By THOMAS D. SAMFORD, a Layman

Editor The Advertiser:

In your issue of April 26th was published a communication from Rev. R. R. Ellison in defense of the proposed plan of unification of the Northern and Southern Methodist churches. For a number of years I was a member of the joint commission on unification relating to those two great churches, in which I am greatly interested in the subject not only because of my membership in the Southern Methodist Church, but because I have given careful and serious thought to this great problem from every angle of interest relating to the churches involved and directly, of course, to the effect upon the civilization of the South which is so vitally affected by the influence more especially of the Methodist Episcopal Church, South which fosters a membership of more than two and a half million of the Christian people of this section. So far in the controversy which has rent our church almost in twain I have refrained from writing or speaking anything on the subject for publication, but when my own presiding elder speaks out in defense of the plan and does, too, at variance with the great majority of the membership of the district he is supposed to represent, and it may be thought by some that he speaks for his constituency, I am constrained to take issue with him and point out, in as brief a way as possible, some of the fallacies contained in his printed article.

That I may not be misunderstood in the above statement that Dr. Ellison is at variance with the great majority of the membership of his district, I may say here that every church in his district, so far as I have been able to ascertain, which has given expression to the judgment and wishes of the members, has gone on record as being overwhelmingly opposed to the plan of unification. For instance, the First Methodist church of Opelika, of which I am privileged to be a member, through the action of its quarterly conference, indicated an almost unanimous sentiment in opposition to the plan; and I am persuaded to believe that the Montgomery district, over which Dr. Ellison presides, will reject a delegation to the annual conference boldly against the plan. Whether Dr. Ellison feels that he ought to vote his individual convictions on the subject, as he indicates in his article he will do, or whether in the interest of the welfare of that particular sub-division of the church to which he has been assigned he feels that he, also, has an obligation as a representative of his people to do now not, and I shall not presume to call his conscience into question in that regard as I have always and do now hold Dr. Ellison in the highest regard and esteem as a man and as a Christian gentleman.

I impugn no man's motive on this great subject, much less that of a minister of my church for whom I have been taught always to hold in great respect and reverence; however, it is unlike Dr. Ellison to assume or assert, at least by insinuation, that he and those who speak and write on his side of the question are the only ones in this controversy who "do so as the people of God," and those who differ with him are guilty of "cheap political methods and appeals to the prejudice and suspicions and fears of the people." Such intimations are not conducive to good feeling, nor to that "brotherly love" which Dr. Ellison pretends to plead for, and such insinuations, though much milder than some I have seen in print on the subject, accentuates what must now be apparent to all, namely, the great harm which this ill-considered plan has already wrought throughout the bounds of our Southern church. A proposal which will cause and which has already caused so much criminal recrimination and recrimination, so much unbrotherly and uncharitable controversy, so much hard feeling and unkindness, should be dropped—the sooner the better—and wait for a clearer manifestation of God's purpose.

Dr. Ellison says, "We believe the Lord wants the two churches to unite and that He is in the movement." A large part of the membership of the church, including many ministers and some bishops have been unable to discern the hand of the Lord in the movement. For myself, I claim no such vision, for or against; some might, however, with equal authority, assert that an evil spirit has worked up all this discord and bad feeling. I am loath to believe the Lord did it. Anyhow, I would like to raise the enquiry, in all seriousness and reverence, if the Lord is in this movement, as Dr. Ellison believes, where was our Divine Leader in 1844, when the two churches separated and precipitated a civil war with all of its hell and horrors? And where has He been during these more than eighty years since our Northern brethren drove the Southern church from them, during which time our Southern church has made such marvelous progress materially and spiritually in the establishment of Christ's kingdom in the earth? Reverently and seriously, if the Lord is in this movement, as Dr. Ellison says he believes, where was Jehovah when the Northern church rejected a plan of unification five years ago?—a much better plan than the present plan, and one which would have at least prevented that overlapping which Dr. Ellison says is such "poor business" and such "bad religion." Does it not seem reasonable that our unificationists are overworking their claim about the Lord leading in this movement?

Dr. Ellison is afraid, so in effect he admits and is willing to hastily sell out the Southern church for the "paramount consideration" of preventing "overlapping" in certain sections of our church territory; and then he urges as his only argument to sustain his position that "It is poor business and bad religion for two churches teaching the same things and with the same ideals to stand side by side in the same community." Dr. Ellison surely cannot be serious in this assertion. How about Court Street Church and Dexter Avenue Methodist church in Montgomery? How about several other churches over which Dr. Ellison himself presides wisely planted in close proximity in Montgomery? How about similar situations in Mobile, Pensacola, Opelika, Selma, and elsewhere in our own conference territory? In fact, do not practically all the Protestant evangelical churches "teach the same things" and "have the same ideals" as our church? I cannot believe that Dr. Ellison would claim that the planting of any number of such churches in the same community is "poor business" or "bad religion." No, he means it is "poor business" and that it is "bad religion" for our Northern Methodist church to come down here and contest with the Southern Methodist church in our own territory, hallowed by the blood of the best and braves sons of the South and consecrated by the tears of many saintly mothers and wives and sisters, some of whom are still with us and "Sigh for the touch of a vanished hand and the sound of a voice that is still." And Dr. Ellison makes himself believe that the proposed plan of unification will prevent setting up by our Northern brethren altar against altar, in the face of the fact that the proposed plan does not prevend by a single line in the entire document to prevent this unholy overlapping, but, in fact, unmistakably sanctions the very thing which Dr. Ellsison says will be stopped. And this proposed plan of unification does a thing which the Southern church has never yet before assented to that is, sanctions and authorizes the Northern church to practice what Dr. Ellison says is "poor business" and "bad religion." Dr. Ellison makes himself believe a thing which is contrary to common sense, and a fundamental principle of logic, namely, that our Northern brethren will stop building their churches throughout the South after the Southern church by this unification plan has recognized and sanctioned such jurisdiction, when, as a matter of fact, heretofore they would not stop such building when it was being done against the earnest protest of the Southern church and in violation of solemn agreement and pledges by our Northern brethren not to pursue such a policy.

As to Following Leaders

Dr. Ellison has much to say about majorities and about "our leaders." This would seem to come in bad grace from Dr. Ellison, himself, who has been listed by another great leader as one of the leaders of the church. I suppose Dr. Ellison, in his modesty, forgot that he was in a place of leadership; and while forgetting with him was good, he forgot also that in this matter he was not following his own immediate leader the senior bishop of the church, who placed Dr. Ellison in the position of leadership in the largest district in the Alabama Conference. This in fact, however, amounts to nothing worth trying to make an argument about; it simply illustrates the fallacy of Dr. Ellison's argument, that because he says the majority of the leaders of our church are in favor of this plan of unification, therefore, the rest of us, ministers and laymen, need not trouble ourselves to do any thinking, just fall in line and follow him and the other leaders while he himself marches off and leaves his own leader—who, by the way, in the opinion of thousands of sensible preachers and laymen, has got more leadership judgment and qullifications on this subject than all the rest of the so-called leaders combined, referred to by Dr. Ellison. This is not the first time some of the "leaders" have advanced this argument. The fact is there are many modest ministers on some of the remote circuits of the Southern church who are just as competend to judge for themselves and are just as worthy to hold places of preferment and leadership as some of those to whom Dr. Ellison refers; and they have consciences and minds of their own to judge and pass upon a great question that is vital to our church and that is actually threatening its existence. But a mere majority of "leaders" does not prove anything. A majority of the "leaders" of the old Jewish church convicted Christ and caused His crucifixion. I do not mean to say a majority of the leaders of our church are trying to crucify our church, because they are not—they are moved in the main by the highest convictions of duty as they see it, but a missile from a misdirected aim is just as fatal as a malicious shot; and the life of the Southern church may be in peril notwithstanding the sincere motives of many of our leaders in fact, the more sincere and the more earnest these misguided brethren are, the more dangerous they are to the welfare of the Southern church right now.

Dr. Ellison says, "The bishops who labor in the sections of the church where the overlapping is most pronuonced are to a man for this plan." Was Dr. Ellison ignorant of the fact that Bishop Candler has "labored" this very year in the Baltimore conference, where overlapping is perhaps more pronounced than in any other conference and that Bishop Candler is opposed to the plan? If Dr. Ellison is in error in this first instance it is useless to cite other instances. He says, likewise, also, the ministry and laity (there) are very largely for it—"practically unanimous," he says. I saw a letter a few days ago which stated, that in Los Angeles, a solid delegation of laymen opposed to the proposed plan had been elected to conference, and a majority of the Baltimore conference voted against the plan. Is it possible that Dr. Ellison was ignorant of these facts? And if so, may it not be possible that he is mistaken in some other statements of fact contained in his article?

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Dr. Ellison reiterates that which has been call themselves brethren, against ecclesiastical over-bearance and unfairness. By all rights of the minority for the sake of argument, that all possible the minority means have been used to protect the minority church and I repeat, the extra precaution

Church – 1925

M.E.

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Rights of the Minority

Dr. Ellison reiterates that that which has been call themselves brethren, and unfairness. By all advocates of unification over-bearance and unfairness. By all of the rights of the minority for a little while and get our feet on ground and face the facts, face the truth, and fully for the unfair treatment we have always received, and repeat over and over again, the statements that the face the clouds have been a convincing ad-minority church will need protection. Admit is a convincing ad-minority for the sake of argument, that all possible of the minority means have been used to protect the minority church and I repeat, the extra precaution

emphasizes the necessity. And yet I assert, the ingenuity and wisdom of man has never devised a plan whereby the minority can be adequately protected; and no set of men has ever yet devised a plan whereby the minority can equal the majority, and never will write a plan that will prevent the majority from having its own way once it determines on its course. When the commission on unification writes an arithmetic that will prove that two and one-half are equal to five, then they may with some hope of success undertake to write a plan that will protect the rights of the minority against the determined course or policy of the majority in any deliberative body. Dr. Ellison says in this part of his article, "If I believed our Northern brethren were as disreputable as some picture them as being, I would be forced to lose my faith in the Christian religion." He says, "I believe our Lord is able to make Christian gentlemen and Christian women out of Yankees as much so as out of the men and women of the Old South." Conceded for the purpose of this article, the more sincere in his conviction a person is, or a body of persons may be, the more determined they are to carry into effect their convictions. The members of the Methodist churches today, I believe, are no better Christians than the members of the Methodist church in 1844. God has never given to human reason any means or method by which the future may be judged except by the events of the past. Human nature is one thing in all this world that never has changed; and religious opponents, will not say fanatics, are the most determined and at times the most relentless foes of all the classes of the human race. But the rights of the minority in the proposed plan are not hedged about by every possible safeguard. In many ways ungarded the majority in the super-conference in the proposed plan and in the boards of the church and in the college of bishops the majority may register their wills over the protests of the minority.

The Status of the Negro

Dr. Ellison consumed nearly half a column in trying to controvert the argument in relation to the status of the negro in the proposed new church. I shall not attempt to extol my virtue by reciting in how many ways in my life I have tried to be kind and generous to negroes. Those of the negro race who know me and have had dealings with me have no cause for regret nor word of censure—never in a single instance. The interest of both races demands that the truth be spoken frankly. The Southern conscience and the Northern conscience on the negro question are not only at wide variance but both are fixed and determined. I listened to the discussion of this question in the joint commission on unification and it was with the greatest difficulty and caution at times that the subject could be frankly discussed without serious misunderstanding, even in a select company of bishops, preachers and laymen. They were all honest, they were all sincere, they were all earnest, but they represented different view points, and their convictions on vital points were unalterably divergent.

Our Northern brethren for more than an hundred years have insisted on meddling, in a political and in a religious way, with our sensitive and paramount social problem down here; and the more religious they appear to be, the more determined they seem to want to be. If fifty select men—twenty-five picked from each church, cannot perfectly agree as to the course to pursue about this problem, how may we expect a thousand delegates intermixed with negroes, in a general conference to get by with it? Can we hope for the Southern contingent of the proposed re-united church to reverse themselves and resent and overturn the sentiment of the South which has found expression for the protection of our civilization in laws for separate accommodation for the two races on railroad trains, street cars, in schools, in places of public amusement and above all in our social and marriage laws? Dr. Ellison says, this is injecting "prejudice" and "cheap politics" into the subject. My reply to him is that any church that undertakes to have its own way on these questions will suffer and will lose prestige and friction, serious and disastrous, will result. The "leader" that fails to take account of this in the interest of his church—whether it be white or colored—had better withdraw and let some wiser man take his place.

I omit any discussion of the wisdom of separate church organizations for the negroes by our Northern brethren. But this is merely a related subject, and aside from the direct question at issue.

Grave Apprehensions

Dr. Ellison concludes his article with a brief discussion of the polity of our church with regard to the separate status of the clerical and lay membership. I am making no argument here for the rights of the laymen. It would have been wiser to have provided for this momentous question to be passed upon by the entire church. But this is a moot question. I certainly am not going to follow the suggestion made by Dr. Ellison and presume to tell any preacher how he should think or how he should vote. The ministers of the Southern church are much more vitaly interested in this subject than any layman can possibly be. It has been my privilege and pleasure all of my life to go to these consecrated, Godly men myself for advice; but I was placed by my church in a position of great responsibility for several years on this subject and I have given the entire subject of unification and the present proposed plan the very best thought of my life, and I must act in the light of the conviction that the present plan will not do what it is designed to do, but will tend to the disruption of the Southern Methodist church. I have the gravest apprehension of the consequences if the present plan prevails.

CHATTANOOGA, TENN. TIMES

NEGRO QUESTION IN CHURCH UNION

Rev. C. M. Melden Says South Against the Blacks.

Time Not Ripe for Unification of Branches—New England Favors Joining Forces.

BROOKLINE, Mass., April 3.—By a vote of 123 to 2 the New England conference of the Methodist Episcopal church today favored adoption of the general conference for unification of the Methodist Episcopal churches, north and south.

When the vote was announced the Rev. Dr. Charles M. Melden, of New Orleans, arose to explain his reasons for voting against the proposal. He said he "did not believe" the time was ripe for the two churches to come together and thought there was no spontaneous voice on the part of the southern body for a union.

He said the two churches were being pushed rather than drawn together.

After spending twenty years in the south, he said, he was particularly interested in the attitude of the church toward the negro race.

"I have no doubt," he said, "that the Methodist Episcopal church, south, has in mind crowding the negroes out of our church and establishing a great Methodist African church somewhere, sometime."

Dr. Melden said he had received only one invitation to preach in a Methodist Episcopal church in his years of residence in the south.

Bishop William F. Anderson, of Boston, said that Dr. Melden had stated a fact of essential difference in the churches, and said that it was true for a large contingent of the Methodist church, south.

"There is a difference in the outlook and spirit of the two churches," he said. "In the north we have been federalists through the years, and they have been state's rights men.

"What shall we do about it? It is a real situation, a real condition. I think the best way is to say to the Methodist Episcopal church, south, and all Protestantism that the Methodist Episcopal church is ready for union with any branch of the Wesleyanism on any reasonable basis."

Church - 1925.

M.E.

The Many-Sidedness of Unification

Editor The Advertiser:

In writing you I am not forgetful of the fact that the question of unification has become, in all the papers of the land, commonplace, and yet to my knowledge there are some things which our people, the Methodists, are not thoroughly asquainted with. Much has been said about the pending plan, and much difference is shown in what is said as to the reasonableness of its ratification. But is it wise and reasonable for the Southern Methodist church to accept this now pending plan because the Northern church ran so greedily into it last May in Springfield, with an overwhelming majority, when four years ago in their general conference in Des Moines, a plan in almost all particulars the same as this was discredited and denounced, and unceremoniously set aside?

Now, the things which I am sure many of our people do not know I am attempting to show in the article here following. Clearly this plan cannot be approved and accepted as genuine plan freed of all selfishness, and filled with all the brotherliness of Christianity when all the facts are seen and known which prompted the general conference in 1920 in Des Moines to say we will have none of it. If there were any rights and benefits, in that plan, in any measure belonging to us, they took the responsibility of setting them aside, and now we are called upon to accept this as a God given plan, or the one which will settle all differences, heal all wounds and crush the head of the foul demon of discord. If the former plan of seven jurisdictions was regarded as soin divisive and distasteful and impotent of any good, will not some one demonstrate how another of a like kin can displace it with the principles of genuine brotherhood?

The real merits of the pending plan of unification are not readily observed upon the surface. In the Christian Advocate, September 12th.

In Des Moines at the general conference in 1920, ther was no formal vote upon the plan which set it aside. But they raised committee numbering 103. Bishop McDowell was made the chairman. Report No. 1 was made on May 20th, 1920. At the time of the vote 63 of the 103 were present; the report was adopted. The committee's report is of considerable length. It says: "Your special committee on unification, to which was referred the plan of unificiation, transmitted to the general conference by the joint commission on unification, begs to report as follows: The general conference of the Methodist Episcopal church has received with profound interest and has carefully considered the suggested plan of unification transmitted by the joint commission of the M. Eudice. Church and the M. E. Church South." The report then goes on to commend the joint commission for its painstaking care in producing the plan, notwithstanding the many difficulties incountered. it proceeds to point ou tthat there are great numbers in each church who are not satisfied with the proposed plan, many of whom would be distressed if the plan now in hand should be carried out. It suggests the building up of true spirit of unification, and then come the suggestion of a convention of 400 members equally divided between the two churches. If in the event a convention is not thought feasible, then to follow up the plan with a commission of 25 from each church made up of five Bishops, ten preachers, laymen, with some specific qualification preparatory to the duties with which they are delegated to discharge by their respective churches.

Montgomery

3-17-25

Why Not Leave It Dead?

Now, while this report in the correct sense does not reject the plan considered, it so disposes of it, so unacceptable were many of its features that it rests in a grave hopeless of resurrection. Then, why not leave it here? Why this harking back to this plan which has been superceded by another? There are some things concerning unification which are rooted in the consideration and treatment of the plant disposed of in 20, at the general conference in Des Moines While the committee charged with the question of unification kept their own council and the inner workings of it the outside world knows little or nothing, yet there is a considerable sum of thins which were in no sense secret, controling that committee, and even before, on to the end of it, there was an atmosphere charged and suffused with independence and self-interest. This was manifested in a particular way by the prevailing sentiment of the churches right to hold all she had gained, and to stretch her cords across land and sea, and to defeat any who should presume to cross her path, and to be influenced by nothing at home or abroad which denied her the open door.

The bishops' address, read by Bishop W. F. McDowell makes all this clear and plain. As this address by the bishop calls attention to numerous items which in their judgment should guide the deliberations of the conference, nothing was more elaborately set out in the address than the item of the world wide reach of their church, and holding up to view all that constituted it a vital force of seven jurisdictions was regarded as soin the world, and the prime elements of which had sustained it in the past, and which without wavering or faltering urged them to face the future.

The first topic in the address was the race question.

He said first: "The world is not a white man's world."

Second: "The church is of Jesus Christ, is not a white man's church."

If we needed to take a text we might well use "God is no respecter of persons." God makes no distinction between one man and another. God has no favorites. Men are still saying that some races are superior and some inferior, that there are ordained races and ordained places, ruling races and subject races. We have had a blinding vision of humanity as one, one race, one soul, one blood, and a swift, pagan reaction and rebellion against it. Local conflicts and new irritations result, to the hurt of all races and the scandal of Christianity. In the United States we have two questions. The smaller one is the suppression of local race riots and the elimination of irrational race prejudice and race bitterness; repent in America, repent in Asia, in Africa. repent in Europe. The problem of union is far deeper and more significan than simply fusing two or more denominations, and much deeper than any plan of organization. The motive for union must be big enough to carry the movement, big enough to reach all lands, and last in all years. Getting together simply to save a few dollars or to prevent some overlapping is not an end worth while. The church of Christ is not a racial church, is not a sectional or a class church."

These questions are a small part of the matter surrounding them, and much more of the same import in the address, wrapped up in striking phrases and diction and adroitly surfaced in.

Bishop Cook's View

I quote from an article written by Bishop R. J. Cook just two weeks prior to the session of the general conference at Des Moines Not one of their bishops or great leaders is better qualified to speak, because of his learning, and the power of his analytical mind. The article being lengthy, I will try to give in these quotations the saliant points endeavoring to make his meaning clear:

"It is the solemn duty of every thinking man to study the nature of this plan where it leads to, its fundamental principles and the reason for such a plan at all, and its probable results upon the future of Methodism. If we adopt this plan, with its many divisions, separating peoples and sections never separated before, of what benefit is ti? What advantage has it over the present that is worth the price. Its 'basic principle' results in division and not union. Division is based on fear, on the instinct of self-preservation. The South being a minority, seeks and rightly seeks, to protect itself against the majority. This is the 'basic principle' on which the whole structure is built. Six regional conferences, by constitutional enactment, divides the church, each equally feences, with legislative powers, its own bishops and controls of its publishing interests, and all other agencies necessary to a complete church. This is called union of the churches. Its 'basic principle' is wrong in essence. Division necessarily runs through the whole plan from beginning to end. It divides the church into sections, with boundaries fixed and exclusive. The solution of the plan is division. That it may be seen what kind of a church we will have if this plan is adopted, the following analysis of the plan may help to a clear understanding of it:

"First. The plan provides for a new church. Let there be no mistake about it This is not a union of two churches into one but the union of two for the organizing of an entirely new church. The Methodist Episcopal Shurch passes out of existence. Its imperishable renown and history may remain but it dies and can have no place as such in the future of Christendom. It does not exist. Should any Methodist deny the fact and contend that the old church will still be the same, it would be well for him to know the decision of the supreme court in 1953, which gave legal basis for the establishment of the Methodist Episcopal Church, South. The court said: 'The division of the church as originally constituted, thus became complete, and from this time two separate and distinct organizations have taken the place of the one previously existing. The same authority which founded the church in 1784, has divided and established two separate, independent organizations, occupying the piace of the old one. If the one church, when divided into two, passed out of existence, then the two when united in one pass out of existence. The decision works both ways. The court even declared that their general conference is not the general conference of the old church. This new church takes the place of the two former churches. The general conference journal will begin with a new date. This plan not only provides for a new church and a new name, but also for a new Episcopacy. The old terms are retained, but the old Episcopacy is gone. The foundation stone of the Episcopacy of the old constitution, 'the plan of our intinerant general superintendency,' is removed. The significant words, 'the plan' which contaied all that the founders of the church ment concerning our ministry and the unit of our Episcopacy, are deliberatly expunged. The old constitution had an "itinerant general superintendency' There is no such real thing in the new church as a 'general superintendency.' The bishop though confirmed by the general conference, is simply an itinerant superintendent, having by the constitution only a local jurisdiction. He is limited by the constitution to a definite region, beyond which he is not a bishop, except by courtesy. Our Episcopacy now is a universal Episcopacy, and valid the whole world round, but now is to be a diocesan Episcopacy. The effect of this in the end will be a congregational ministry for if bishops are locally elected, why is there any reason for a church not electing their ministers? Chosen by a section or a region of that section anly and not for the church at large, the Episcopacy in each section belongs only to that section. In a word where is Methdism drifting?

"The new church will be a cnsitutionally sectional church. The whole of Episcopa Methodism in the United States is divided into six divisions, called regional conferences. Is this union? The people have supposed that union meant union, that we were all going to be in one church. But the real bed-rock fact turns ou that we are providing for six new churches. The plan shows that we are more divided than ever. By this regional plan there will be no crossing of lines, else there would be no need of fence boundaries dividing the sections. About one eighth of the entire membership of the Methodist Episcopal church is in the Sotuhern States, and this is more than one-fifth of the entire membership of the Church south eYt this nearly half million of our church, with all their accumulations of years of sacrifice, in church property, valued at $30,537,160 are to be absorbed in the Southern sections, in which they will be absolutely helpless. The church south acquires complete control in all its regions, half million members, $30,500,000 in property, its own bishops, publishing housesshrdlaud dashr dlud lawoy publishing interests, everything it now has. All this would make no difference if in reality we were one church and not under control of all that is held. The regional conferences, in which a minority of regional conferences, in which a minority, 500,000 former members of our church are absolutely powerless. This is un-American. A world ecclesiasticism to be dismantled and put into terms of sectionalism. A body can hardly believe his eyes when he reads this report. Without questioning motives, we have a right to discuss in frankness the results. The Methodist time for people to talk out. The Methodist Episcopal Church as a whole is totally uninformed and unfamiliar with this gerrymandering process of unification. When the general conference at Saratoga, four years ago, voted for the union of the two Methodist Episcopal Church. It knows no handicap of quality, it was union it had in its heart and no demolitiolition or fragmentation. A world church must not be sacrificed without a just

large.

To have such an obsession for the name of union as to have no regard for the manner and essence of union is paltry and unworthy of Christian clear thinking and right as a literary genius, and reputed to be adoing. The commissioners of the two Methman of broad sympathies, wrote in an arti- cle published 20 days before the meeting of

Quotation from Bishop Quayle

Bishop W. A. Quayle, distinguished leader in the Methodist church north, and known as a fun- damental principle and solutely rejected. No living man can give a genuine reason for regional conferences, clothed with legislative power, which will not reveal distrust at the bottom of it or that he does not mean union at all in any real sense."

Quotation from Bishop Quayle

Bishop W. A. Quayle, distinguished leaderform and essence of union is paltry and unworthy of Christian clear thinking and right as a literary genius, and reputed to be adoing. The commissioners of the two Methman of broad sympathies, wrote in an arti-odisms calmly propose to 'ensmall' this large- cle published 20 days before the meeting ofness, to change it from a world matter to a church must not be sacrificed without a jus

understanding of the calamity entailed. It i
the business of both churches, of all thei
members. It is distinctly not the business o
the joint commission. Especially when it
worked out a plan ill digested, divisive and
ruinous to one of the churches. The commis-
sioners did not do what they were set to do,
namely, to unite two churches. It turns out
that in the plan of the joint commissioners,
two Methodist Episcopal churches have dis-
apepared, and what to many of us is humili-
ating, a Methodist church is founded, a totall-
ly new church. A child could figure out that
two united should make one. The untiing
of two churches has eventuated in fram-
ing seven distinct churches in America alone.
Seven is five more than two. They should
have had an adidng machine. It cannot be
that seven Methodisms in the Unitde States,
and each practically independent of the rest,
can be anything but damaging and perilous
to Christianity.

The proposed plan sets on the church a
perpetual cast system. Cast is one of the
ugliest things in the world. That commis-
sioners of the Methodist Episcopal church
that warred to free the black man from
slavery and has warred since to free him the
slavery of low ideals and ignorance and im-
morality, should have even tentatively con
sented to this un-Christian proposal passe
the bounds of rational belief. In this plan
the negro is practically told to get out, and
hurry about it. If this be not an arch sin
against God, I cannot think straight in spiri-
tual things. Bishop Moore of the church
south writes: "With all the protection of the
white membership, of the Southern minority,
so clearly written into the constitution, what
have the Christian men and women, Meth-
odists of the high-class Southern blood, to
fear?" This is democracy with a vengeance.
White minorities are protected; black minori-
ties are insulted and demoted. The expla-
nation of this amazing division of the
churches is the rights of the minority, which
is the church south. The rights of the mi-
nority may be considered, not supposed to
eliminate the rights of the majority. This
proposed plan puts the minority in everlast-
ing control of the majority. If the church
South, a minority, is so fearful of the M. E.
church, a majority, then there can be no
union, and should be none. Any union so-
called, established on an un-Christian foun-
dation can in no wise be considered Chris-
tion.

"In the regional conferences in the Cen-
tral Dest and East, Southern Methodism has
30,000 members. In the regional conferences
of the South are 500,000 white members
protected, 350,000 black members not pro-
tected, 80,000 in all, belonging to the M. E.
church. One sometimes wonders as to the
whereabouts of the M. E. C. commissioners
during the deliberations jointly carried on.
Look at the map of the proposed regional
conferences, as a piece of gerrymandering
it can give lessons to the politicians.

"For fifty years there has been a solid
South. In America there should be one solid-
arity, a solid United States. The proposed
plan would serve to geatly enlarge and per-
petuate the solid South. This is not the
function of churches to perpetuate the at
function of churches, to perpetuate section-
alism or political regions. To no section is
a solid South more an eeemy than to itself.
This plan is geographically, politically and
ecclesiastically wrong. No patriot should
consider it."

Now, it may be thought by some that these
long drawn quotations have no place in the
matter of the plan of unification now pend-
ing, and which has been voted upon by the
general conferences of both churches. Plain-
ly they serve to show that the address of
the bishops and these articles given to the
public, a vast amout of which could not be
used here, largely controlled the action of
the committee of 103, and likewise the gen-
eral conference at Des Moines, in May, 1920.
Besides their deliverances manifest the tem-
per and spirit which prevailed, making a
strong majority to lay it coolly away. No
one can read and think over the deliverance
of the bishops and others at their general
conference without being thoroughly con-
vinced that nothing should stand in the way
of establishing a union, if a union at all,
which would not hold with an iron grasp
everything that communion had stood for
since the days of 1944.

It may be said that this plan is of a piece
in many particulars with the former one
The many jurisdictions of the former plan
compared with this one having only two
jurisdictions has something of the appear-
ance of their being unlike. But this plan is
possessed of a charm which has gathered
about it a multitude of the same men who
four years ago could scarcely find words to
describe its ugliness, and to denounce it as
the fabrication of a set of men who fell down
on their job, and who had attempted to
trundle the M. E. church into wreck and
ruin. It is clear on the surface that they
did not, so to speak, change over night
from their ultra statements which sounded
the death knell of the plan of seven juris-
dictions to the new one now pending. A
picture of one is the picture of the other
drawn in the same light, with the exception
of the slightest change in outline and it
uncomely and uncouth four years ago, tell
me if you can wherein lies its beauty and
acceptability now? You need to call to your
aid Bishop Quoyle and his adding machine
which he used so expertly to prove that two
and seven did not make one, and see in
this same machine can make two essentially
one. If these brethren up North had the
keen eye to see the ridiculousness of this
plan, what so swerved them around in a
mass last May in Springfield, Mass., and put
them in a ready mood to adopt a measure
in body, form and spirit which in the main
cannot be distinguished the one from the
other? There are two jurisdictions in this
plan, that of Southern Methodism with fixed
bounds, like the laws of the Medes and Per-
sians, unchangeoble, and here fenced in we
members of the church, officials,
preachers, bishops, all to the last man. The
other, the M. E. church, has the license to
move in freedom over every foot and mile
of land, not an inche excepted, in all the
states of this union. Herein it is seen that
Southern bishops move around in ten or
twelve states, and this in the face of the
fact that we claim to be genuine followers
of our great founder, John Wesley, who stood
upon the heights and proclaimed to humani-
ty, "The world is my parish."

Going On the Ricks

Bishop Quoyle took it upon himself to coin
a new word, "ensmall," and applied it to
the M. E. C. commissioners cutting to pieces and dismantling their
church by jurisdictions. He got it out in
time to fit the measurements which are to
be applied fittingly to the little province as-
signed in this plan for Southern Methodism.
It's a pitiful affair to see men who have
been honored among us as leaders rushing
our great church upon the rocks. Admitting, too,
that our Episcopacy which has the elements
to bind us together, and which gives inspira-
tion to all our undertakings, in this plan is
to be limited. They close their eyes to the
glories of Methodism in the past, losing sight
of the deep solid foundation which came into
being by the faith and wisdom of Bishop As-
figy is this day, in enduring brass, being
lifted up in the capital of this nation to the
gaze of more than a hundred millions of peo-
ple whose homes cover the field of his toils,
and sacrifices, not losing sight of other
worthy names, Bishops McKendree, Soul and
Andrews, Marvin and Pearce, and their suc-
cessors, an illustrious band which extends on
to this day. They are rude hands which
would destroy or even mar the constitution
of four church, "the plan of our itinerant gen-
eral superintendency." This plan removes
the foundation so firmly laid by our fathers.
and loosens the bands which have bound us
together, which threatens our dissolution and
death. It has been dinned into our ears that
we are guilty of more than mortal sin, by
reason of overlapping, and setting up altar
against altar. That the shameful waste of
money and men has no defense. The notta-
ble address of these bishops delivered at
Des Moines by Bishop McDowell puts this in
the category of trifles, and inasmuch as they
have gulped down the plan voted upon at
Springfield, they have not receded from
their position. Here is the statement: "The
motive for union must be big enough to car-
ry the movement, big enough to last on all
lands in all years, getting together simply
to save a few dollars or to prevent some
overlapping is not an end worth while." They
tell us now this does not count, because we
are to be one church. Bishops Quoyle and
Cook holding up their losses to view in the
former plan, published to the world we were
not one church, that in consenting to such
a union they were losing 820,000 members
and $30,000,000 of dollars worth of property.
Certainly, such losses could find a place
only in a divided church. And if we are not
as much divided under this system as to
show we are not one, then another machine
is required to divide a simple sum. We are
constantly admonished to be guarded in our
utterances to save undue prejudice against
union. Strict honesty which pertains to both
sides in this issue, should be allowed full
play, and it is not ignoring this in setting
forth plain facts involved in this affair. Ac-
cording to plain statements by our northern
brethren, this jurisdictional system had its
inception through the demand of the South-
ern church, and that the bottom of it all
rested upon the race issue. An unreasonable
thing pressed into this question of union,
and in the form presented widened the breach
and meant nothing but disaster. Putting
the Southern church in this attitude, placed
the odium of dismembered Methodism upon
them, holding out in plain statement that
a racial, sectional church, a cast system was
not to be tolerated, because in the sight of
High Heaven, it was a sin and a crime.
No allowance was made for the plain and
open procedure thirty years ago down here
in the South, by them in dividing evenly on
the color line, putting the black conferences,
churches, preachers and congregations on one
side, and on the other white conferences,
churches, preachers and congregations. If
Southern peopve have to be rebuked and de-
nounced for lack of friendly social relations
with the man of Africa, notwithstanding the
standards and amenities which have been
established by classes and nations every-
where on the round earth, we ask are the
thunders of heaven dirdected only at us? If
the brother of the North is conscious of no
guilt for the color line he has drawn from
one side of the South to the other, showing
plainly the white man on one side, and the
black on the other, he has still before him
some lessons of charity to engage his mind
and to take to heart which doubtless would
improve his morals.

Inasmuch as Southern Christians have been
held up as incorrigible sinners for lack of
interest in the black man would it not be a
Christ-like exercise for our Northern breth-
ren to give us credit for the considerable
numbers of colored members who were con-
verted at our altars and which at the close
of the War Between the States went out
from us, forming a nucleus and a beginning
of Northern work in the South? Then, too,
can they be so forgetful or uncharitable as
to allow no credit for the particular inter-
est and care of the church south for great
numbers of colored members who never
strayed away, who never discredited the ben-
efits they received in Christ's name at our
altars and followed by a long line of others
who have been witnesses to the readiness
to help them, and encourage them and main-
tain their welfare, at all times, by the church
south. These things enabel us to refute the
charge that ous is a cast church, and that we
have been so indifferent towards them as to
let them die in their sins almost in our door-
way. We set them up in an organization
of their own, at a time when we and all
about us were in dire poverty, helping as
best we could, and carefully selecting men
of ability and worth to lead and direct the
affairs committed to their hands, and to
shape the work after the pattern of those
who had led them into the kingdom of Christ,
and who had impressed them with the truths
of the Gospel which were given to guide
and save all men. What they have been all
along and their success and prosperity places
them in name and character the equal of
any body of colored Christians in the lad.
Here is ample testimony to prove that our
church has no more to be ashamed of than
the M. E. church, and with it all, to affirm
that these people of the A. M. E. church have
not been suborned but to their own will and
accord have remained with us.

Bishop Quoyle, referring to the solid South,
points out how detrimental this is to itself,
and inferentially lays it all at the door of
the Southern church. He says: "The pro-
posed plan would greatly enlarge and per-
petuate a solid South. No patriot should
consider it." Further he says: "The Meth-
odist Episcopal church in all the years of
the life of the republic has been a glorious
unifier of the republic and disseminator of
patiotism by reason of the facilities the
church gave for shutlintg bishops, secreta-
ries and the transferring of preachers
through all the nations so that sectionalism
and provincialism were eliminated and unity
produced both politically and religiously."
The M. E. chuch is the only body, politically
or eclesiastically, on the earth reporting
world conditions. For this wide horizon we
are asked to substitute seven sections, each
autonomous, electing its own bishops, who
are compelled to stay in the section that
elected them, so that the republic has no
longer its circulation of Americanism by the
M. E. church and the world view is blotted
uot. See this, he says: This is not the func-
tion of the churches to perpetuate sectional
or political regions. A great apostle said:
"Happy is he that condemneth not himself
in the thing he alloweth." Covering the
whole range of his statement, the bishop
pours a volley of reproach upon the M. E.
Church, South, as to its complicity in the
evils of a solid South, and lifts his skirts in
scorn and laysh to his church the flattering
function of shouldering the patriotism of the
republic, and any division of their church
excludes them from any further benefits
which might accrue to the republic, and en-
tailing untold injury to the nation and their
church.

The Southern Methodists who cannot see
that the sentiment and spirit clearly mani-
fest along this line of things, holds nothing
which can bring us together in brotherly re-
lations, and is incapable of fusing us to-
gether so that al friction will be allayed and
God honored in this plan of union, then he
is slow of understanding a plain, simple
thing. If the things which have disrupted
Methodism are still alive, such a plan as
that now pending which in fact, is nothing
but a makeshift, has no promise of better
things, and true wisdom confirms the good
sense of many of our leaders to discard it,
and if there is anything better to patiently
wait for it.

I have been a reader of the literature of
the church north for upwards of forty years
and I am not guessing at what I quote in
this paper, but all is in easy reach, and open
to any who will care to see the facts.

J. P. SANDERS.

Montgomery, Ala.

Church — 1925

M. E.

LETTERS TO THE TELEGRAPH

UNIFICATION AND THE NEGRO.

To the Editor of The Telegraph:

The negro question is one of the least of the objections to the proposed plan; but our friends who favor unification insist on keeping it to the front, a sort of back fire to discount the more serious objections to the plan. If they cannot show how the plan will prevent instead of perpetuating overlapping; if they cannot answer the argument that modernism and radicalism in religious beliefs will be given a stronger position in the government and policy of our church which occupies an enviable position for sound doctrine; if they cannot show how mere numbers and material wealth will improve our spirituality and effectiveness in evangelism; if they cannot offer some advantage in an undesired connection with another church, like ours in name, but very different in policies and ideals, to compensate us for the disruption and disunion in our own church because of the persistent effort to force unification upon a reluctant membership; they can at least charge us with racial prejudice and unfairness.

But are we unfair and prejudicial?

1. There are three negro Methodist conferences in Georgia, the African Methodist (independent negroes), the Colored Methodist (historically related to our church and depending on us for guidance and support), and the Northern Methodists (separate negro annual conferences, but organically a part of the Northern church sending delegates to the general conference and represented in the College of Bishops by two negro bishops).

If we unify the Northern Methodists, Georgia negroes who live side by side with our colored Methodist negroes, will be full-fledged members of the unified church. They will have from the entire connection seventy members in our general conference and they will have two negro bishops, one of whom may, if he lives long enough, become the senior bishop of the whole church. We may deny him the right to preside over our general conference, but he would have that right under the law. The seventy negro delegates have and would have the balance of power on close questions that now come before the Northern church and which may come before the Northern jurisdiction.

What are we going to say to the colored Methodist church when we are charged with inconsistency in insisting that they, ourlings, must keep house in an outhouse in the yard without any part in our counsels, while the Northern church negroes are given a room in the "big house" and full fellowship with us because, forsooth, they refused to follow our advice and to set up housekeeping for themselves, as our own negroes have done throughout the years?

2. Whatever any one may say, we all know that our brethren of the North really believe that is good for our souls to discipline us in our relations with the negro. The Northern Methodists are no worse about this than other Northern men and women who believe we are a stiff-necked people who refuse to accept their leadings in a question which they know nothing about, but think they know beter than we do. This is shown in their efforts to abolish our Jim-crow railroad cars (so-called), to abolish our separate waiting rooms at railroad stations, and the like, to require us to furnish the negroes, who do not desire it and for whom it is not best, full social privileges in hotels, schools and places of amusement, and generally to enforce with the greatest vigor their interpretation of the Fourteenth amendment to the Constitution.

If I am not mistaken there are nineteen States, where the law mentions the marriage of negro men and white women, and all of these States are North of Mason and Dixon line.

It may be that the negro bishops do not often preside over the general conference of the Northern church and that there is observed a line of separation between the negro members and the white members in the Northern churches and between the negro delegates and the white deleegates to their general conferences. Does any one doubt, however, that some members at least of the Northern jurisdiction will feel inspired to "pull out the mote" from the eyes of the members of the Southern jurisdiction and to teach us humility by requiring us to afford full recognition to the negro members who live among us? And if we deny these supposed rights and privileges and consider it best for the negro as well as for ourselves that social equality shall not be recognized in our church meetings and organizations, can any one fail to foresee friction and criticism? 'Twas ever thus, and the leopard cannot change his spots.

Will Southern white men and women even in matters religious be happy and content if the negro vote in a general conference vetos, as it may, some cherished plan or policy of the Southern jurisdiction?

3. Whatever may be the effect upon the present members of our church, can any one doubt that other things being equal or nearly so, as they are, a Southern white man or woman will more readily unite himself with the Southern Baptists or Presbyterians, rather than with the Methodists who number among their members negroes and mulattoes? If we really believe we are handicapped because we are a sectional church, will it not be a worse handicap to load ourselves with negro members and then seek accessions to our ranks?

4. And finally. If our commissioners really believed that the Northern church is handling the negro question better than we are and were willing to adopt their plan by admitting to full fellowship and equal authority in the unified church the negro members of the Northern church (the plan does that), why did they recommend "that financial support of the colored Methodist Episcopal Church be continued by the jurisdiction with which it is historically related and to such an extent as that jurisdiction may deem wise?" Why did they insist on unifying with us the Colored Methodist Church and thus treat the negro Methodists on both sides alike?

The answer is, they did not so believe, but they knew and we all know, if we have lived with the negro and tried to do our best for him, that our plan for the negro, a separate establishment, is the best. We have settled the question in our church. It is a difficult question and one we have had to handle in church, in state, and in social life. We know how to handle it better than our Northern brethren who know not the negro. Why open it and for the sake of an experiment in church government which once proved a failure and will again if tried, allow the Northern church to force us to follow them in paths which we believe are full of pitfalls and disorders?

We are told we are simply seeing spooks and raising mirages. On the other hand, we are asked to try the plan, which is admittedly imperfect, because our friends who favor unification hope the apparent difficulties can be ironed out. For myself I prefer to take counsel of my apprehension rather than of my hopes, when to do the one we must risk much and to do the other be have only to let well enough alone.

Macon, Ga. [redacted] JONES.

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By Lester A. Walton

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Differences of opinion between Northern and Southern members relative to the Negro's status as a man, citizen and brother have kept these two great branches of Methodism apart. The race question was the rock on which Methodism split in the United States in 1844. That year a decree was issued prohibiting members of the denomination from owning slaves. Rather than give up their human chattel the Southerners withdrew from the parent body and organized the Methodist Church, South.

Division in South

Eighty-one years later an earnest endeavor is being made to effect a consolidation. Last year the General Conferences of both churches voted in favor of unification and the question is being submitted to each annual conference for ratification. A two-thirds majority is necessary. While Northern communicants are enthusiastically indorsing the plan, there is a division of sentiment among Southern churchmen. Some are liberal in their views and hold it is un-christian to have race prejudices. Others think as did their fathers and grandfathers and oppose proposed merger, largely on the grounds that to accept Negroes as members in the church on equal terms as members would smack of "social equality."

The Nashville Tennessean in reporting an anti-mass meeting held by opponents of unification living in Nashville, published the following:

"Those present applauded when Judge B. D. Bell, formerly of the Supreme Court, announced: 'I've studied the plan of unification for six or eight months. I've tried to be for it, but I have reached the conclusion that I cannot support it. I am not for the plan and I am not going with the Southern Church if it is adopted. I am not going to go into any church that insists upon having Negro members.'

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Liberal members of the Methodist Church South who maintain it is wrong and unfair to think of the Negro of the present in terms of the Negro of yesteryear, are meeting with considerable difficulty convincing the irreconcilables that the customs of one period are not necessarily observable in another.

At the annual meeting of the New York Conference just held at Kingston, it was unanimously voted to approve the merger, but not until after a spirited debate started by the Rev. J. W. Robinson, pastor of St. Mark's M. E. Church, which is the largest Negro church of the connection in New York City. The Rev. Dr. Robinson first said he could not conscientiously vote for unification, feeling sure that the South was not ready for it because of the Negro question; that nothing but constant embarrassment would result and he felt it was not right to force such an action on those in the Methodist Church South. The Rev. Robert W. Greenwall, pastor of the Clinton Avenue Church, Kingston: "The South will not understand. It will be a long time before it does, but we are going to help make it understand."

Other Statements

Following were some of the statements made during the discussion:

The Rev. Arthur Brice Moss, Secretary of the Board of Foreign Missions: "The merger is a bigger thing than any race question. Unification would make the United Church a powerful international and interracial. In our New York Conference we have as members Negroes, Italians, a Chinese and a Japanese."

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SPRING CONFERENCE

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Church — 1925

M. E.

LETTERS TO THE TELEGRAPH

UNIFICATION AND THE NEGRO.

To the Editor of The Telegraph:

The negro question is one of the least of the objections to the proposed plan; but our friends who favor unification insist on keeping it to the front, a sort of back fire to discount the more serious objections to the plan. If they cannot show how the plan will prevent instead of perpetuating overlapping; if they cannot answer the argument that modernism and radicalism in religious beliefs will be given a stronger position in the government and policy of our church which occupies an enviable position for sound doctrine; if they cannot show how mere numbers and material wealth will improve our spirituality and effectiveness in evangelism; if they cannot offer some advantage in an undesired connection with another church, like ours in name, but very different in policies and ideals, to compensate us for the disruption and disunion in our own church because of the persistent effort to force unification upon a reluctant membership; they can at least charge us with racial prejudice and unfairness.

But are we unfair and prejudicial?

1. There are three negro Methodist conferences in Georgia, the African Methodist (independent negroes), the Colored Methodist (historically related to our church and depending on us for guidance and support), and the Northern Methodists (separate negro annual conferences, but organically a part of the Northern church sending delegates to the general conference and represented in the College of Bishops by two negro bishops).

If we unify the Northern Methodists, Georgia negroes who live side by side with our colored Methodist negroes, will be full-fledged members of the unified church. They will have from the entire connection seventy members in our general conference and they will have two negro bishops, one of whom may, if he lives long enough, become the senior bishop of the whole church. We may deny him the right to preside over our general conference, but he would have that right under the law. The seventy negro delegates have and would have the balance of power on close questions that now come before the Northern church and which may come before the Northern jurisdiction.

What are we going to say to the colored Methodist church when we are charged with inconsistency in insisting that they, our wards, must keep house in an outhouse in the yard without any part in our counsels, while the Northern church negroes are given a room in the "big house" and full fellowship with us because, forsooth, they refused to follow our advice and to set up housekeeping for themselves, as our own negroes have done throughout the years?

2. Whatever any one may say, we all know that our brethren of the North really believe that is good for our souls to discipline us in our relations with the negro. The Northern Methodists are no worse about this than other Northern men and women who believe we are a stiff-necked people who refuse to accept their leadings in a question which they know nothing about, but think they know beter than we do. This is shown in their efforts to abolish our Jim-crow railroad cars (so-called), to abolish our separate waiting rooms at railroad stations, and the like, to require us to furnish the negroes, who do not desire it and for whom it is not best, full social privileges in hotels, schools and places of amusement, and generally to enforce with the greatest vigor their interpretation of the Fourteenth amendment to the Constitution.

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The membership of the Methodist Episcopal Church is 4,500,000, and the membership of the Methodist Episcopal Church 2,500,000.

There is talk of the African Methodist Episcopal Church with 800,000 members, the African Methodist Epis-

tion for the Study of Negro Life and History, held at Durham, N. C., April 1 and 2. Among those who appeared on the program were Prof. W. K. Boyd of Duke University, who spoke on "The Negro in Durham;" Prof. William T. LaPrade of Duke University, whose subject was "The Negro Before the Civil War;" Prof. R. G. Taylor of the University of North Carolina, who gave a resume on "Plantation Economy," and Prof. J. R. Hawkins of Washington, who emphasized "The Importance of the Negro's Past.

Other addresses were made by Prof. D. M. Jarnagin of the State Colored Normal School; Prof. N. C. Newbold head of the Department of Negro Education in North Carolina; Prof. J. E. McKinney of the Agricultural and Technical College, Dr. R. C. Brown of the North Carolina Mutual Life Insurance Company, Dean W. S. Turner of Shaw University and Dr. Carter G. Woodson.

The Association for the Study of Negro Life and History was organized in Chicago Sept. 9, 1915. Its chief mission is to treat scientifically the neglected records of the Negro race. Prof. John R. Hawkins is President, S. W. Rutherford, Secretary-Treasurer, and Dr. Carter G. Woodson, Director.

TWENTY-SEVEN CONFERENCES IN FAVOR OF METHODIST MERGER, 2,420 TO 241

Two Southern Bodies Among Those Endorsing Unification Plan

CHICAGO, April 22.—Twenty-seven conferences of the Methodist Episcopal church have voted 2,420 to 241 in favor of unification of the Methodist Episcopal Church, South, which have been separated for more than half a century, according to figures made available today by Dr. E. J. Wade, secretary of the general conference of the northern church.

Only two conferences of the southern church have voted on the proposition the Cuba conference having voted unanimously for unification, while the Baltimore conference recently voted against it by a vote of 137 for and 141 against, according to advices received here. There are 37 conferences in the southern church yet to take action.

In the northern church five spring conferences and 78 conferences which meet next fall remain to be heard from. Of the 27 conferences which have been allotted the vote of the Wyoming conference of Pennsylvania which were acted on April 17 has not yet been received.

The vote by conference s of the northern church to date follows:

Conference	Aye	Nay
Bengal (India)	30	0
Upper Mississippi	90	4
Mississippi	82	0
North Andes Mission	8	0
Louisiana	120	9
South Florida	32	1
Mexico	34	0
Chile	32	0
Florida	37	18
Kansas	117	0
Southwest Kansas	130	4
Central Pennsylvania	208	0
New Jersey	129	6
Philadelphia	207	26
New England Southern	84	1
Wilmington	103	15
Lincoln	37	9
Delaware	43	93
Washington	135	17
New England	123	2
Baltimore	180	1
New Hampshire	69	2
New York East	113	2
Easter Swedish	25	2
North India	151	6
Troy (Mass)	119	23
Wyoming (Penna)	vote not re'cd	

this advice was made by Mr. Nolen Wednesday afternoon.

Kirby was convicted in the Montgomery circuit court December 9, 1919 of forgery in the second degree and sentenced to three years in the penitentiary. On August 4, 1924 he was granted a parole, which was revoked by Gov. W. W. Brandon on February 25 of the present year upon information that the conditions of the parole had been violated.

PACIFYING NEGRO OPPOSITION TO UNIFICATION

The New York Times of April 5 carried a very significant account of the debate on Unification in the New York Conference of our big sister Methodism, when the proposed plan was submitted for Conference action.

A Negro member of the Conference, who is pastor of St. Mark's church, New York City, which is now building a $500,000 house of worship in Harlem, made an impassioned speech against the plan. He said he was sure the South was not ready for Unification, and because of this such a step would be a constant source of embarrassment. He further declared that it would not be right to force such action on the South.

The significance of the rather lengthy Times story lies in the arguments by which the white leaders of the Conference sought to pacify the strenuous opposition of their Negro brother. Nor should it be overlooked that the mere fact of a debate between white and Negro members of the same Conference proves that the Northern Methodist Church has mixed Annual Conferences, including both Negroes and whites, notwithstanding the efforts of Dr. George Stuart and others to convince the Southern people that such is not the case. And that this Northern Conference is a mixed body, one of the speakers specifically pointed out in the statement: "In the New York Conference there are Italians, a Chinese, a Japanese, and Negroes."

Dr. Tipple of Drew Seminary expressed surprise that the racial question had been raised by a Negro, "because the plan of Unification guarantees to the colored people the same status that they have at the present time in the Northern Church. The colored men who are in this Conference have desired to remain here with us rather than unite with the colored conferences, and there has always been the most fraternal relations between all the members, of this Conference, **without distinction of color or race.**"

In the light of this authoritative statement from a Northern source as to what the Negro prefers wherever he gets a chance to inject himself in white conferences and churches, and in the light of what the Negroes are actually doing where they can, what becomes of the bland assurances, held out to our people by unification leaders to try to quiet their fears, that Negroes would not seek membership in our churches, even if they had the legal right to demand it?

After making the objecting Negro member of this white Conference understand that the plan by which it is proposed to unite the two Churches fully guarantees the colored people the same status as they have at the present time in the Northern Church, other significant statements made by his white brethren were:

"The Methodist Episcopal Church is at work in forty countries, embracing all continents except Australia; we are an international, interracial church."

"I fear if we should wait for the Church South to change its attitude toward the Negro, we would have to wait many years. But there is no likelihood that we in the North jurisdiction shall turn our backs on the colored minister and his friends. I **appeal to the black men to keep this in mind.**"

"The South does not understand—it will be a long time before it does understand; but we are going to help it understand." And the connection here indisputably implies that the thing the Northern Church is to help the Southern Church to understand is the proper relation to the Negro.

Well, every man to his own taste as well as his own conscience. Our Unification friends can sit at the feet of Northern theorists for instruction on this subject if they like, but the rank and file of Southern Methodists refuse to be helped to an understanding of the proper social attitude toward the Negro by Northern white preachers who keep Negro preachers in the same conference with them, and associate with them on terms of perfect social equality.

Church-1925. I

Methodist Episcopal.

The Negro in the Proposed Unified Church

By HON. E. J. SMYER.

THIRD ARTICLE.

SECTION 4.

BY THE plan it is provided, Article 5, section 2:

"Subject to the limitations and restrictions of the constitution, the general conference shall have full legislative power over all matters distinctively connectional, and in the exercise of said power, shall have authority as follows:

"8. To provide for the transfer of members, preachers, churches, pastoral charges, districts, annual conferences, mission conferences and missions in the United States from one jurisdiction to the other, provided that no transfer shall be made without the consent of the member, preacher, church, pastoral charge, district, annual conference, mission conference, or mission, that it is proposed to transfer. 4-5-25

What limitations or restrictions the constitution may place on the general conference as regards the exercise of the powers conferred by subdivision 8, section 2, article 5, is unknown.

If no restrictions or limitations are placed on the general conference by the constitution in this regard, one is still in the dark, for no one knows what the provisions enacted by the general conference will be in this regard.

It is known, however, that the plan contemplates that there shall be a provision by which a member, a preacher, a church, a pastoral charge, a district conference, an annual or mission conference, or mission can be transferred from jurisdiction No. 1 to jurisdiction No. 2, and from jurisdiction No. 2 to jurisdiction No. 1.

Unification without the privilege of transfer with reasonable restrictions, would be an empty hull, without substance.

One restriction that the plan puts on the transfer is that no transfer can be made without the consent of the member, preacher, church, etc., transferred.

The plan does not say that a member can not be transferred from one jurisdiction to a church in another jurisdiction without the consent of the church, or that a preacher, church, etc., can not be transferred to a jurisdiction without the consent of the jurisdiction or the annual conference, or body directly affected.

If a member of the Methodist Episcopal Church, South, now desires to transfer his membership from one church to another, in the connection, by presenting a church certificate, certifying that he is in good standing, he must be received as a member in the church with which he wishes to unite. This is the usage, custom and law of the church.

I am advised that this is also the usage, custom and law of the Methodist Episcopal Church, and that a preacher in charge is in duty bound to receive an authenticated certificate or church letter, even when he is aware that such reception would disturb the peace and quiet of the church.

There are no negro members of the Methodist Episcopal Church, South (or jurisdiction No. 2 under the plan). There are many negro members of the Methodist Episcopal Church, or jurisdiction No. 1.

The plan contemplates that each and every member, pastor, church, conference, etc., shall have an equal right to transfer from one jurisdiction to the other.

Is it probable that the constitution or the general conference would provide that negro members in jurisdiction No. 1 shall have no right to transfer to jurisdiction No. 2?

If this restriction or limitation is made, it would be a discrimination in favor of white members in jurisdiction No. 1 and against the negro members. Or is it probable that the constitution or general conference will provide that no transfer can be made from one jurisdiction to the other of any member without the consent of the church in which the transferred member seeks membership? This would give to each church in jurisdiction No. 2 the right to reject a negro member seeking transfer from jurisdiction No. 1 to jurisdiction No. 2, on the ground of race or color. Would this, or not, produce harmony in the unified church?

Many churches in jurisdiction No. 2 might decline to receive negro members by transfer from jurisdiction No. 1, and yet some churches in jurisdiction No. 2 might, if left to the discretion of the church, receive negro members. Would this produce harmony in jurisdiction No. 2?

Every church in jurisdiction No. 2 would either have a quarterly conference, or is entitled to a representative in a quarterly conference by stewards, who are members of the quarterly conference.

Each quarterly conference elects delegates to the district conference each district conference elects delegates to the annual conference, and the annual conference elects delegates to the jurisdictional conference.

Every member (or at least adult member) of a church is eligible to membership in the board of stewards, the quarterly, district, annual and jurisdictional conferences.

If there should be any negro members in jurisdiction No. 2 they may be members of or delegates to a quarterly, district, annual or jurisdictional conference in jurisdiction No. 2.

The plan as it is presented would make possible a transfer of negro members from jurisdiction No. 1 to jurisdiction No. 2.

If the plan is adopted, the only way to absolutely prevent negro members in jurisdiction No. 2 would be for the constitution or the general conference to provide that negro members of jurisdiction No. 1 shall hvae no right of transfer to jurisdiction No. 2. What is said as regards transfer of negro members is equally applicable to transfer of churches and conferences.

The attitude of the Southern people, who, to a great extent, make up the membership of the Methodist Episcopal Church, South, on the race question, is well known. They believe their attitude is right on this question, but right or wrong, so long as there is a possibility of the race question being injected into the unified church, there are many who are not going into the union, regardless of consequences.

The argument is that negroes will not try to join or desire to join the white churches. That may be true. The question, however, is not what they will do, but what they can do, under the plan.

If the plan is adopted, and under the constitution and (or) action of the general conference, they have the right to acquire membership in a Southern white church, it would be acting in bad faith and a breach of contract to deny the right.

UNIFICATION AND THE NEGRO.

Mr. Lamar Contends That the "Plan" Would Embarrass Southern Methodists.

Editor The Advertiser:

Southern men who took part in framing the plan by which it is sought to unify Northern and Southern Methodism have vehemently denied that the white churches and the white conferences in the North with which they are to unite contain any negroes within their membership and those who have defended the plan have steadfastly maintained the same position. We are told that the position of the negro in the Northern church is substantially the same position that he occupies in the churches of the South. That he has his own congregations composed exclusively of negroes, and served exclusively by negro pastors, are collected in separate conferences, presided over exclusively by negro bishops. In answer to these denials facts of record have been given in abundance, but no retraction has been registered, and the statements are allowed to be repeated by the uninformed as arguments in favor of the union. Southern Methodists and Southern Methodist preachers of unimpeachable veracity, whose statements no one has dared to question, have stated over their own signatures that they have found white people who were members in the negro churches of the Northern Methodist church, and negroes who were not only members but stewards, Sunday school superintendents, and ushers in some of the leading Methodist churches of the North. I myself once knew negro children who attended a white Sunday school in the North. They were the children of a negro father and his lily-white wife, whose matrimonial relations would be one of the greatest crimes known to Southern jurisprudence, but has the approval of most of Northern states, and is the most sacred and holy relations known to the Northern Methodist church. Such marriages are constantly performed by Northern Methodist preachers of both colors, I have been informed, and if they worship in the same congregation after their marriage, there must of necessity be either a white woman in a negro church, or a negro man in a white church. Of course such things are not found everywhere in the North, but they seem to be possible anywhere if the conditions are favorable to their development.

The New York Times of April 5th carries a rather full account of the sensational debate which preceded the vote on unification in the New York conference of the Northern church the day before. This debate changed the attitude of several negro pastors belonging to this white conference, which is one of the oldest in American Methodism, which embraces the wealthiest, as well as the most highly cultured congregations to be found in the entire country, and which has always been served by the most gifted pastors in the Methodist connection. These men who give type and character to the Northern Methodist ministry—and the laity as well—are as good as they are great. We people of the South have perfect confidence in their sincerity of conviction, and their honesty of purpose. It is because of this confidence in their sincerity touching certain views which are so radically different from our own, and which so vitally concern the very fundamental principles of our distinctively Southern civilization that we are going to politely decline to unify the two churches, while we will continue to fraternize with them, and also co-operate as far as it is possible for people of different convictions, but many common purposes to co-operate, in the service of God and humanity.

"The only man who spoke against unification," says this Times special, "was the Rev. Dr. J. W. Robinson, pastor of St. Mark's negro church, West Fifty-third street, New York City, which is now building a $500,000 church in Harlem, to be known as the 'Negro Cathedral of Methodism' * * * Dr. Robinson declared that he felt sure that the South was not ready for unification, and because of this, such a step would be a constant source of embarrassment. Therefore, he thought it was not right to force such action on the South." Again he says: "I know that I and my people shall be the occasion for debates and discussions. Either we shall find a way of peace or the black man will have to get out, with such as you can give him, to live his own life alone with his race." This good negro seems to have properly appraised the demerits of the impending plan of unification, foreseeing that in the contentions and strifes destined to arise between the white Methodists regarding the status of the colored brothers the latter was bound to be the chief sufferer, as usual in such cases. The purpose of the present plan is to unify both the churches and the races. It is based upon the assumption that the division of the church for the sake of peace is a sin that cries to heaven, and not a proof of mutual forbearance and love, which has secured to each the signal mercies of God, and many tokens of His favor. The plan likewise assumes that distinctions of race and color are equally sinful. That racial peculiarities are all only skin-deep and that a negro is a white man with a black skin. It ignores the great scientific truth upon which all the falacies and vagaries of evolution are built—viz: that the development of all forms of life, whether vegetable, animal or human, has required long periods of time for its progress, and that all races are relatively either backward or advanced, and the jungle does not furnish the conditions of highest development. The South's dealing with the negro is based upon the inspired statement that "we that are strong ought to bear the infirmities of the weak." Anglo-Saxon superiority in intelligence and moral fibre becomes the measure of Anglo-Saxon responsibility to the inferior race. The religious fanatic who has carried the doctrine of social equality to the negro has never failed to arouse in some the beastly instincts of certain crimes, and these in turn have never failed to arouse in the most enlightened people everywhere the mob demon, who in the South brings swift justice to the criminal, and in the North, where it is less discriminating, spreads massacre among the guilty and innocent alike. This wise negro in the New York conference, like the wise and good everywhere, and of every race, stands aghast at the immediate prospect, while our unification friends on the mountain of Temptation, and with telescopic vision, revel in the world-wide scenes to which distance lends enchantment, while the Tempter whispers: "All these things will I give you."

But Dr. Robinson was flattered and cajoled into voting with his white brethren, and this influenced other negroes of the conference to do the same thing, making the vote for unification unanimous. The speeches of these same white brethren are enough to render speechless our Southern Methodists who insist that we should be silent in regard to "the nigger in the wood-pile" which has been called a plan, but which is composed of ill-assorted timbers, badly mismatched, and cross-piled in contradictory confusion.

Dr. Ezra S. Tipple, the honored president of Drew Methodist Theological Seminary, is reported as saying: "I am very sorry that the racial question has been introduced, but inasmuch as it has, I am surprised that Dr. Robinson has raised the question, because the plan of unification gurantees to the colored people the same status as they have at the present time in the Northern church.

The colored men who are in this conference have desired to remain here with us rather than unite with the colored conferences, and there has always been the most fraternal relations between all the members of this conference, without distinction of color or race. The Northern church would not have consented to any plan of unification which did not consider the rights of the colored members of the church. The very fact that the plan of unification included the provision that the colored people were to have the same status which they now have in the Northern church, was a guarantee that in the working out of the plan their rights would be conserved."

Analyze this statement. It is that the plan of unification now up for adoption gives the negro "the same status which he now has in the Northern church," and that this is "a guarantee that in the working out of the plan" which is yet to take place after the plan is adopted, the same status is to be preserved, or in other words, "their rights would be conserved." This is made even clearer in other speeches.

Dr. Arthur Brice Moss, secretary of the Board of Foreign Missions, said: "We are an international, interracial church * * * and the unification would make the united church doubly international and interracial." Dr. Greenwell said: "The South will not understand—it will be a long time before it does understand. But we are going to help it to understand." We of the South certainly appreciate this promise, and we promise to apply our dull minds to the task of solving this riddle, if it is at all possible. The men who made it can't explain it, for they have tried and failed utterly. But we insist upon postponing unification until we are made to understand what we are about.

The negro Robinson's closing words were pathetic: "For more than thirty years I have given the M. E. church my best ministry. While I am going to vote with you, I am going to register the fact that the discussions on this floor today have given me added reason for having the convictions that I have. But I am convinced that you are willing to fight to the last ditch for the negro."

C. R. LAMAR.

Montgomery, Ala.

Against Unification

The Washington Annual Conference of the M. E. Church two weeks ago voted for unification with the M. E. Church South, and against admitting laymen to the annual conference. Afro-American

The Delaware Conference, last week, voted against unification and also against admitting laymen.

The result shows that while there is a difference of opinion on the unification issue, Eastern Methodists are opposed to increased lay representation.

On the unification question the Delaware Conference voted with its head. The conference knows that the Southern white brethren are not willing to meet their colored brethren on the brotherhood basis. They know that the South is hostile to our race bishops. 4-18-25

The Washington Conference voted with its heart. It's Christian love overcame its reason on the question at issue. It hopes for Christian fellowship under unification. It hopes that the South may be persuaded by the North to forget its prejudices.

On the laymen question, both conferences were in accord. They felt that increased lay representation in the annual conference is not desirable (1) until laymen are better prepared to take their place there, and (2) until it is certain that this new step will not make laymen more influential in recommending ministerial appointments.

Fortunately both questions are before all conferences of the denomination as amendments to the fundamental law of the Church. Approval or disapproval depends on how all conferences of the Methodist Episcopal Church vote.

The vote in the East, however, is significant. It can be assured that the race Methodists are divided on unification but solidly united against lay representation.

Unification of Methodism from the Laymen's Viewpoint

By Ernest H. Cherrington

THE action which separated the two great branches of Methodism eighty years ago was action taken by the ministers of the church, North and South. The laymen at that time had no direct voice or vote in determining any phase of the question. To-day, from all reasonable indications, the overwhelming majority of the ministers in both churches are in favor of unification under this proposed plan. The vital question of union, therefore, in all probability is to be finally determined by the attitude and the votes of the laymen in both churches. This is a heavy responsibility. Southwestern Christian Advocate 4-9-25

Our fathers in 1844 faced a situation which required heroic action in order to save Methodism in the North and in the South. Be it said to their glory, that they had the foresight, the devotion to the church, and the unusual courage required to face that situation like men, and by common agreement divide the church into two branches for the sake of the church itself. We, their descendants and heirs, now face another situation which calls for action in order to save and promote the great causes for which Methodism stands and the great work which Methodism must undertake. If we do not have the good judgment, the devotion to the church, and the courage to reunite these two branches for the sake of the future of Methodism and of the Kingdom, are we able to claim to be worthy sons of such sires?

The Past and the Future

The past is either dead or safe. The tragedies of the past leave to Christian men and women of to-day no alternative expression with regard to them than that so beautifully portrayed by the sculptor in the remarkable Peace Monument standing at the head of Pennsylvania Avenue, in Washington, at the west front of the Capitol, which, with History and Columbia personified by the bronze figures of two beautiful women, represents Columbia weeping on the shoulder of History. We cannot wipe out the wrongs of the past, but we can have something to do with the rights of the future. Southwestern Christian Advocate 4-9-25

The Methodist Church must have a world vision. It must face world conditions. It must grapple with world problems. It must play its full part in helping to lead the forces of Christianity toward world evangelization, world justice, world sobriety, world enlightenment, world co-operation, world brotherhood, and world peace. Methodism's greatest contribution to the promotion of these most important and impelling obligations can be given only as a united church.

The plan of unification of the Methodist Episcopal Church and the Methodist Episcopal Church, South, is short, simple, direct, and specific. This plan was worked out by the Joint Commission on Unification, representing the two churches. It has been approved by the General Conferences of both churches. It must now be ratified by a two-thirds vote of the members of the Annual and Lay Conferences of the Methodist Episcopal Church and by a three-fourths vote of the members of the Annual Conferences of the Methodist Episcopal Church, South.

Recognizing that the two great branches of American Methodism are essentially one church in origin, belief, ritual, polity, purpose, and spirit, this plan proposes that they shall be one in organization and administration.

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It is eminently fitting that we should have such a council, strictly judicial in character, that can hear such appeals as may properly come before it, that can pass upon constitutional matters, and that may be able to save much time and effort and money for the church from time to time in arresting the action of a connectional board on constitutional grounds.

The Negro in the United Church

The status of the Negro is not changed by this plan. The Negroes in the North have their own churches and attend their own churches, just as the white people have and attend their own churches, their own Conferences, and their own episcopal areas. This plan, moreover, recommends that the Southern jurisdiction shall continue its support of the Colored Methodist Church. This will leave the Negro question in each jurisdiction just as it is at the present time.

The Churches on the Border

Fear has been expressed in one or two quarters that this plan may not make for perfect organic union by virtue of the fact that the powers of the Jurisdictional Conferences are so great and the powers of the General Conference are so limited.

The experience of the Government of the United States of America and the government of the Dominion of Canada is of significant interest in this connection. The original Constitution of the United States reserved to the States and to the people all powers not specifically delegated to the Federal Government, while the British North America Act, which is in reality the constitution of the government of the Dominion of Canada, did the very opposite by reserving to the dominion government all powers not specifically delegated to the provinces. The delegation of powers in each case has gone on through the years, with the result that in the Dominion of Canada provincial autonomy has grown stronger, while in the United States the central Federal Government has grown stronger and the States have grown closer together.

It is certainly reasonable to believe that as the members of these two great jurisdictions come to know each other better and to work out with each other the problems of the future, the spirit of real union will grow and the manifestation of that spirit will show itself from time to time in the gradual perfecting of organic union

Individual churches along the border, on both sides, for long, weary years have been seeking a method of uniting with each other in the larger interest of the Kingdom, but there has been no method by which that could be accomplished. This plan of unification provides a way. It is confidently expected that with the ideal set before the local churches through the adoption of this plan by the two churches at large, there will be not only no further erection of competing churches, but that there will be a gradual uniting of competing churches in local communities along the border.

The churches on the border are appealing to the church at large to adopt this plan. They know better than any other part of the church possibly can know what waste, what duplication, what rivalry, what unnecessary, tragic sacrifices will be avoided in the future by the adoption of this plan of unification. Their call to the church at large for co-operation and union at a time like this should not go unheeded.

Provision is made in this plan for one General Conference with power over all matters distinctively connectional. The restrictive rules under this plan will remain just as they now are in the constitutions of the two churches. The delegates to the General Conference are to be elected substantially as they are now elected in each of the two churches, and all votes in the General Conference are to be taken by jurisdictions.

The Jurisdictional Conferences

Provision is also made in this plan for two Jurisdictional Conferences. One of these is to be constituted by the churches, Annual Conferences, Mission Conferences, and missions now constituting the Methodist Episcopal Church; the other to be constituted by the churches, Annual Conferences, Mission Conferences, and missions now constituting the Methodist Episcopal Church, South. Each of these Jurisdictional Conferences shall also include any such Conferences or missions as may hereafter be organized by such Jurisdictional Conference with the approval of the General Conference.

The members of each of these Jurisdictional Conferences are the delegates representing such jurisdiction in the General Conference. Each Jurisdictional Conference is to have the full powers of the General Conference of the church now constituting that jurisdiction, with the exception of those powers delegated by this plan, or that may from time to time be delegated, to the General Conference of the united church. Each Jurisdictional Conference is to meet at the time and place of the holding of the General Conference and at such other times and places as it may determine.

Administration of the Bishops

This plan provides for the organization into one board of the bishops of the two churches. This united board is to arrange for the superintendency of the work of the church, with the provision that the assigning of any bishop to administer in a jurisdiction other than that in which he was elected shall be only with the consent of the majority of the bishops of that jurisdiction.

The Judicial Council

The Judicial Council provided for in this plan is to be constituted by equal representation from each of the two Jurisdictional Conferences, and is to pass on constitutional questions and determine such other matters as may properly come before it.

Those who have repeatedly witnessed the deciding of technical constitutional questions by vote of a General Conference of more than 800 delegates, can scarcely have escaped the conviction that the judicial machinery of the Methodist Episcopal Church needs revision. The judicial procedure of our church is patterned after the old English plan which was in vogue at the time the Methodist Church was organized. Since then, not only has every State in the American Union which had such a form of judicial procedure changed that procedure to a modern American form, but the English system itself, after which our church plan was patterned, has been decidedly changed, so that to-day when the English House of Lords sits as a judicial body, only members of that house who are also attorneys-at-law participate or vote.

SOUTHERN METHODISTS AND UNIFICATION.

During the past few weeks the daily papers have carried brief records of the action of various conferences of the Methodist Episcopal Church, South, in voting upon the plan of unification with the Northern wing of that denomination. So far as we have been able to observe, the greater number of these conferences have voted against the proposed reunion. In such States as Mississippi and South Carolina the district conferences voted overwhelmingly against the proposition. In Missouri and Tennessee one or two conferences were recorded in favor of the plan, but the trend of sentiment against reunion seems to prevail in a ratio of two to one among the local bodies reported as voting upon it.

The greatest obstacle to the reunion of these two branches of American Methodism which profess the same doctrinal belief, is the question of Negro membership

in the Northern church and especially in the college of bishops. This is a situation which many of the Southern members do not appear to be able to view with equanimity, much less swallow as an accepted fact. Bishop James Cannon, Jr., who has made an exhaustive survey of "The Present Status of Methodist Unification," which was published as paid advertising in the Christian Advocate, treated this phase of the matter with a view of reassuring the doubting Thomases of the Southern wing that the plan of unification does not make any practical change in the relationship of that church to the Negro. He emphasizes the statement that "theoretically our church has never adopted any rule or regulation of any kind whatsoever which would prevent Negroes from becoming members of our churches." He said further:

> We never turned the Negroes out of the church, but they gradually left us and went into Negro churches where they would have the freedom and the association which they desired. We finally, at their request, put white hands on black heads and set apart two Negro men to be bishops of the newly organized Colored Methodist Episcopal Church. While we have few Negro members in the United States, we have an ever increasing number of Negro members in Cuba, Brazil and the Congo. And, indeed, all our missions except the recently established missions in Europe are to colored people, yellow, brown, red or black people.

In his effort to render the plan of unification more palatable to Southern sentiment, Bishop Cannon pointed out that the only points of contact between the two races would be in the connectional work of the church and in general conference where Negroes would be as delegates representing the colored conferences of the Northern jurisdiction. He cited a similar situation in the Southern Presbyterian Church, where there are eight Negro commissioners representing four Negro presbyteries in the General Assembly. He quoted the moderator of that body as saying "they are treated with the utmost consideration and take their part in all the work of the assembly, on committees and in general meeting."

The case of the Protestant Episcopal Church with about forty thousand Negro members, mostly grouped in the South, and two suffragan bishops, was also cited. Twenty of these Negro Episcopalian ministers were stated to have attended a recent diocesan convention in Virginia and participated in the proceedings. In view of the fact that no evil has resulted from such religious mingling, Bishop Cannon pertinently asked: "Are Methodists more likely to be injured by such contacts than are the members of our sister churches?"

As to the apprehension that has been voiced that the Negro bishops of the Northern Methodist Church might be assigned to supervise a Southern annual conference, Bishop Cannon dismisses it with the statement that these bishops were elected to supervise and lead the Negro work and have never been given either residential or administrative supervision over any but Negro conferences. He frankly agrees that the plan of unification permits Negroes to be members of the college of bishops and to participate in the arrangements for the superintendence of the work of the church He defends such participation as inevitable if united Methodism is to carry on work among Negroes and other colored races. He added:

> I have personally found it of great value to confer with Negro leaders on the question of prohibition, of education in both public and church schools, and on other questions pertaining to race relations. I have found them not only eager to present and discuss their difficult problems ,but willing to accept advice and counsel, and I must confess that I have had many questionings to whether I and my own people were fully realizing the great opportunity and meeting the great responsibility which God has placed upon us for the many millions of black men and women in our midst. I can see no hint of "social equality" in the fact that the proposed plan provides that the Negro bishops shall confer with the white bishops concerning the best plans for carrying on the work among the Negro conferences over which they have supervision, nor can I see any embarrassment resulting from their presence in any Northern or Southern city where the college of bishops may meet.

That is a remarkably sane and sensible concession to emanate from a bishop of the Southern church, who must always be mindful of what he euphoniously terms "the social racial ideals of the South." But we fear his adroit arguments and citation of facts showing that a color line is drawn in almost all white churches will do little to allay the unreasoning fear of unification that seems to prevail in the South. This fear seems to be as little influenced by logic or reason as any other question in which the Negro is a factor.

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General.

Jackson, Miss., News
Wednesday, May 13, 1925

Convention Held By Negro Sunday School Workers

MAGNOLIA, May 13—(Special)—The two-day session of the Pike County Sunday School Convention, held in McComb City, was attended by leading negroes of the county, every Sunday school being represented by both clerical and lay delegates. Officers were elected as follows: P. S. Evans, of Magnolia president; L. C. Carroll, of McComb vice-president; Beatrice Carmel secretary; C. A. Dillon, assistant secretary, and Julia Smith, corresponding secretary.

Every phase of Sunday work was considered, and resolutions were adopted, pledging the convention to co-operate with pastors of the churches and teachers of day and Sunday school to fight illiteracy and immorality among the negro race, and to work for the upbuilding of the state and the prosperity of all its citizens. The convention, through its president, contributed $5 to purchase tools for the shops of the negro training school at Magnolia. President P. S. Evans has been a leader of the negro race in this section for more than two-score years and as a teacher and preacher has wielded a powerful influence for the elevation of his people. He is held in the highest esteem by the white people here where he makes his home.

Methodist Church

Feb 7 1925

THE NEGRO THEN AND NOW

Those who read Dr. George Stuart in Advocate of February 5th could do other than note how much he has toned down since the extra session of th General Conference at Chattanooga; but with all that he passes over the matter of the Negro in the Methodist Episcopal church all too lightly. It is not a question of whether "Mr. Nigger" is "fit to belong to our or any other church," but whether he will not exercise a right (?) he is now denied. None know better than Dr. Stuart that when the Methodist Episcopal General Conference voted 800 to eight to join us, and at same session the eight joined with the 800 in saying the Negro, the Asiatic and all the rest of humanity were as good as we, they served notice right then that we would be expected to be the same to the Negro as they are. He also knows full well that you cannot put the Negro race (in this part of the country) on an equal with the white race, not even in the name of religion. All readers after Unification for all the decade it has been agitated know full well that the Negro in the Methodist Episcopal church has been the stumbling block, and know equally as well that that church has held steadfastly to the Negro, and today are more concerned about holding him in the church than they are about a union with the M. E. Church, South, else knowing, as the M. E. church does, our standards it would give him up and set him up in a church of his own. No, the talk about the negroes we had in our church at the close of the war has no place here. They were the humble folks that had nowhere else to worship, and had their place partitioned off. They were well meaning, but it would not be so now. C. W. Hunt.

ATLANTA, GA. Constitution
JUL 26 1925

The following is published by request of the friends of unification:

THE RELATIONSHIP BETWEEN THE WHITE AND COLORED CHURCES IN AMERICA.

By W. E. H. Searcy, Sr.

As far as we know there is not the least friction or misunderstanding between the white and colored churches of this country. They are all at peace with each other, and all are well wishers of Christian progress which opens to view as they pursue the work of publishing the gospel in their revival meetings.

The question of the relationship between the races may have been alluded to by some who have discussed the question of "unification" between the Northern and Southern Methodist churches, but the discussion has been wholly between white people and with a view of deciding whether or not those two churches shall come together upon the plan which has been adopted by the general conferences of both churches. It is a mere matter of ratification or non-ratification of what has been done by annual conferences, in which the ministers have a large majority vote, perhaps of three to one, over the laymen. So, the matter now rests absolutely in the hands of the preachers of God's gospel, and the shepherds of God's people. Those who have argued the question on both sides are great and good men and we have no criticism to offer of any.

Our article is simply to present the matter from our knowledge of the situation, according to our conscience and judgment, having lived through the agitations of the past and heard the contentions of the present.

First, we wish to show what the Southern Methodists have done in the matter, and that what they have done the Northern Methodists have followed it as near as they could, in dealing with the colored race. If we can do that we feel assured it will help to relieve any friction that may have recently arisen. In this matter it is right for all to vote as they think best, but all should have the facts as the records show them, before deciding the destiny of a great church.

We do not think the people understand what our churches have done, and I think that the vote against unification is a great mistake.

Now what are the undisputed facts as to what the Southern Methodists have done?

Negro Church Record.

First, when the civil war was commenced there were about 270,000 negro members in the Southern Methodist church, and, when the war was over, only 78,742 of them remained in the church. Rev. George Smith, of Macon, Ga., in his History of Methodism, says: "All of the colored church went from us during the war, except a faithful few." In 1866, our general conference considered what should be done to promote the religious interests of the colored people and the following is exactly what they did, word for word, as reported in the official record:

(1) Let our colored members be organized as separate pastoral charges, whenever they prefer it, and their number justify it.

(2) Let each pastoral charge of colored members have its own quarterly conferences, composed of official members, as provided for in the discipline.

(3) Let colored persons be licensed to preach, and ordained deacons and elders, according to the discipline when in the judgment of the conference having jurisdiction in the case, they are deemed suitable persons for said office and order in the ministry.

(4) The bishop may form a district of colored charges, and appoint to it a colored presiding elder, when in his judgment the religious interests of the colored people require it.

(5) When it is judged advisable by the college of bishops, annual conferences of colored preachers may be organized, to be presided over by our bishops.

(6) When two or more annual conferences shall be formed, let our bishops advise and assist them in organizing a separate general conference jurisdiction for themselves. If they so desire, and the bishops deem it expedient, in accordance with the doctrine and discipline of our church, and bearing the same relation to the general conference as the annual conferences bear to each other.

(7) Let special attention be given to Sunday schools among the people.

Day Schools Organized.

In addition, they recommended the establishment of day schools, under proper regulations, and trustworthy teachers, for the education of colored children. This was, perhaps, the first action of this kind taken in the south as to educating colored children. This report was adopted by our southern Methodist fathers, and the plan was operated for four years by our church. In May, 1870, it was found that under that plan five annual conferences had been organized, and it was the unanimous desire of the colored conferences to be set apart as a distinct ecclesiastical body.

This was done December 16, 1870, and two bishops were consecrated and ordained for this work. The new church received the name of the "Colored Methodist Episcopal church." It has now about seven bishops and 366,000 members. Now as to the Northern Methodist church: Let it be remembered that the Northern Methodist church had no colored members in this state at the end of the civil war. They perfected their plan of operation here in the south by the adoption of the plan of our Southern Methodist church, just as it is set out in the above resolutions, adopted by the general conference in 1866, except the provision that they might have separate general conference jurisdiction for themselves, if they so desire and the bishops deem it expedient. But it was provided by our church that the proposed jurisdictional general conference for the colored members of the church would bear the same relation to the general southern conference as our annual conferences bear to each other.

So the Northern Methodist just as we did, gave separate churches for the colored members, had negro preachers, presiding elders, quarterly conferences, annual conferences, and their white bishops presided over those separate conferences just as ours did. Both divisions of the Methodist people were thus on the same plan working together for the good of the colored man and the white churches.

What were the results of this procedure?

In 1870, it was found that five annual conferences had been organized by the Southern Methodists as stated under the plan adopted in 1866. These conferences asked that they be set apart as a distinct eclesiastical body, which was approved by the bishops and the church, and a general conference was organized for the colored members and two colored bishops were elected and ordained by our bishops. That was in December, 1870.

Bishops Ordained.

The northern church did not elect colored bishops, but sent their white bishops just as we had done for four years in the south. But, later, the northern church ordained two colored bishops for this work.

So, in all matters, the northern church has followed our church in all its details.

Our colored members were free like those in the northern church to go or to stay in our church, nearly all went into the colored church, while of the northern colored members, some stayed, and some organized other churches.

The following colored churches went to themselves by voluntary choice, which shows the way they are all going:

(1) Nearly all the colored members in the southern church.

(2) The African Methodist Episcopal church.

(3) The African Methodist Episcopal Zion church.

(4) The Colored Methodist Protestant church.

(5) Union American Methodist Episcopal church.

(6) African Union American Protestant church.

(7) Reformed Zion Union Apostolic church.

(8) African American Methodist Episcopal church.

(9) The Reformed Methodist Union Episcopal church.

Now, out of all these churches, has a single one ever sought to return to the white churches? No, not one. The colored people are gone to themselves, and they are right. Those remaining in the Northern Methodist church are to themselves here in the south, and as far as we know have never given offense to our southern churches. We believe if they would only unite with the colored Methodist Episcopal church, and elect additional bishops and let the Northern and Southern Methodist churches stand behind them they could do a great work in the world for Christ.

The Baptist colored members, after the war, also, left that church, and have, finally, gathered together to a great extent under the National Baptist association, and have now three millions, one hundred and thirty-seven thousand, one hundred and sixty members. The Methodists, in all their colored organizations, number one million, three hundred and eighty-four thousand, two hundred and nine members—making four and a half million of colored Christians who have set up housekeeping for themselves. These two great organizations generally do things along the same lines, and have a common interest as Christians in working out the problems of the salvation of the negro race. Only a small portion of the race affiliate with white churches.

The Presbyterians, since 1916, have organized synods exclusively for negro members and ministers. In Atlanta, they have lately bought property to establish a work among this race, and reported 97 negroes in the service.

The Cumberland Presbyterians have colored churches and 19,538 members.

The Episcopal church has their colored members set off to themselves, and colored bishops.

The whole religious world is seeking to carry in some way light and hope to the colored races of the earth; but our negroes are doing their own praying and singing and preaching. The truth is, among the signs of Christ's coming, it is said the gospel shall be preached in all the world for a witness for all nations, and then shall the end come.

The gospel has been preached to the white races, and also to the colored races of America, and the great Christian hosts have no time to waste on controversies at home—absolutely useless and injurious. The great

yellow peril in the east is now beginning to manifest itself, and China trembles in the shadows of anarchy and ruin. The only hope of the world is in the gospel of Christ.

Let our people get together; do not repudiate unification, but, if you can not adopt it straight, put reservations on it and provisos that it may be worked out some better way without reference back. To defeat it in an unkindly spirit will hurt the church for a generation, and may delay the coming of the Master. Remember a crown of righteousness awaits those who love His appearing.

Griffin, Ga.

MIGRATION AND CHURCH MEMBERSHIP

Migration May Have Caused Decrease in Church Membership of All Denominations. Increase in North Will Not Equal Decrease in South. Church Property Values Shown by Census.

Washington, Sept. 9.—Press announcements to the effect that the Department of Commerce is preparing to take a census of the religious bodies of the United States early next year have aroused colored churchmen and officials to the importance of having their organizations prepared to submit accurate reports of the membership of their various denominations during the past ten years. As a result of the migration from the South it is generally believed that a considerable decrease in membership and in the value of church property will be reported in that section of the country by several denominations without a corresponding increase in the northern states, due to the neglect of those who moved North to connect themselves with the church organizations to which they formerly belonged.

At the last census of religious bodies, taken in 1916, there were reported among the largest exclusively Negro denominations 21,113 National Convention Baptist organizations with 2,938,579 members and church property valued at $41,184,920. The A. M. E. followed with 6,636 organizations, 548,355 members, and property valued at $14,631,792. The A. M. E. Z. reported 2,716 organizations, 257,165 members, and property to the value of $7,591,393. The next in importance was the C. M. E., with 3,621 organizations, 245,719 members, and church property valued at $7,619,362.

Among the white denominations having Negro organizations, the Methodist Episcopal reported 3,794 colored organizations, with 220,925 members, and church property valued at $8,047,197. The Presbyterian Church in the United States of America reported 434 colored organizations, 31,957 members and property to the value of $1,376,748. The Protestant Episcopal Church reported 217 colored organizations, 23,775 members, and property valued at $1,527,768. The Northern Baptist Convention has 42 colored organizations, 53,842 members and property valued at 2,779,199, while the Roman Catholic Church reported 99 colored organizations, 51,688 members and church property valued at $1,173,372.

No other denomination at census of ten years ago reported as many as 50,000 colored members. It is believed that large increases in church membership and in the value of church property will be shown for certain denominations that have been doing constructive church and educational work among the colored citizens during recent years, and that their increases will probably offset, to some extent, the large membership losses of other denominations.

NEGRO GIRLS SHUN PASTOR HUSBANDS

Find They Do Not Make Much Money and Oppose Certain Pleasures

NEW YORK—Modern negro girls do not want ministers for husbands because "the girls would have to give up dancing, movies and card parties," and because negro ministers have much smaller incomes than men of their race in other professions and in business. This is disclosed in a report made public today on a survey of theological schools for negroes made under the direction of the Institute of Social and Religious Research by Dr. Robert L. Kelly and W. O. Daniel.

Negro ministers are not so well educated as men of their race trained for other fields of activity, says the report, and their influence as leaders of their people in this country is waning. While the first efforts of negro education were especially directed to the training of ministers and the best men in the schools used to go into the ministry, the theological schools are now nearly all of lower status than other schools of higher education for negroes, with lower entrance and graduation requirements and comparatively small enrollment.

"In most cases," the report adds, "the members of the theological faculty compare much more favorably with the rest of the faculty than do the students in the theological department with the students in other departments." It is further pointed out the report states, that if all the men graduating from the 52 negroe theological seminaries in the United States last year had gone directly into the ministry as is usually the case, less than 3 per cent, of the vacancies could have been filled by men "whose combined literary and theological training would be equivalent to three years above high school."

THEOLOGICAL TRAINING

We publish this week an article reviewing the investigations of Mr. W. A. Daniel, a graduate of the University of Chicago, into the subject of the training of ministers. The article is worth reading and very suggestive. The subject is important. Mr. Daniel tells us what we all know that the preacher is the poorest prepared of all so-called professional men, and therefore is losing proportionately in his influence.

It will do us no good to deny this and ostrich like, bury our heads in the sand, refusing to face the facts.

The next great drive must be a drive for theological education. This concerns the organized church most. But it is the concern of all people, white and black. The social and moral influence of the Christian church is a community asset which is invaluable upon the proper leadership of the church depends the moral stability of the nation. At this time more than at any previous time in our generation the whole community should be interested in the strongest possible leadership for the church.

The church cannot survive an ignorant leadership. The people will neither follow nor respect it—they have never done so. Let the ministry awake, and the laity and let us all join hands to bring the education of the ministry up to that of the lawyer and the doctor, the architect and the engineer—and beyond them if possible.

Church-1925

Episcopal.

Deaf Mute and Negro Ordained by Episcopalians

New York, June 7.—(AP)—A deaf mute and a Negro were among the ten candidates ordained to the priesthood and the deaconate of the Protestant Episcopal church by Bishop William T. Manning at the Cathedral of St. John the Divinie. While a hundred fellow deaf mutes had the services interpreted to them through their sign language, Guilbert Campbell Braddock, assistant at St. Ann's chapel for deaf mutes, was ordained as a deacon.

CHURCHMEN URGE RACE EQUALITY IN LONDON

Plead for Christian Idea in Race Relations All Over Civilized World—Warn of Present Dangers

LONDON, Oct. 12.—Race problems occupied the attention of the Episcopal Church Congress at Eastbourne, and grave words of warning were uttered of the perils involved in arraying the white race against black, brown or yellow peoples. Lord Willingdon, who has been Governor of two presidencies in India, and W. H. Oldham, Secretary of the International Missionary Council, who has traveled all over the world and been a close student of the Asiatic questions particularly, agreed that it is impossible to continue the old policy of white supremacy. Willingdon spoke to a war growth the idea of self-determination of the colored races in the East. They not only resented the idea of inferiority, but believed that the Eastern standard of morality is in many ways higher than the Western.

"In my view," said Lord Willingdon, "there is only one solution of the problem. The white races must realize the necessity of treating all colored men in the spirit of absolute equality and give up the attitude of color superiority. Providence long ago placed the white man in the position of a trustee, whose wards, the colored men, are now rapidly growing up. The white man no longer dominates them, even for their good. At best he can only tactfully guide them past particular dangers.

"I honestly believe," he continued, "if the whole attitude of the white to colored races could be altered, if the white man would always act in a spirit of giving equality and opertunity to those who are colored, what appears now as an aggressive and unreasonable attitude on the part of the colored races would entirely change and they would be willing to discuss these important matters in a fair spirit, with a due sense of the difficulties surrounding them. The only one way of doing this is by always carrying into relations with the colored races the principles of the Christian faith and remembering that 'there is a divinity who shapes our ends, rough new them as we will.'"

Secretary Oldham, analyzing the causes of race discrimination, laid special stress on the economic side, and said that the basis of the exclusive immigration policies of America and the British dominions were caused by the fear that standards of living might be affected by the admission of cheap labor.

As a keen student of eastern affairs, he pointed out that many of the leading Moslems of the Near East, with their eyes open to the irreconcilable differences between Bolshevism and Mohammedanism, were inclined to throw in their lot with the Bolsheviks solely because they felt that the Bolsheviks treated them as equals, where western nations did not. He urged the Congress to remember that Christ always thought of men as individuals, and to avoid massing men into classes and thinking of Indians or Chinese, and not of them as individuals. He asked the audience to face the facts squarely.

"A solid white front inevitably means a solid yellow, brown or black front," he said, "and that can only have one meaning—war. The only way to prevent drifting into disaster is for men of courage and true vision to refuse to be entangled into the snare of radicalism. They should strive to ensure the triumph of their claims of humanity, even though it brings them the opposition of men of their own race. Who may more fitly take the lead in this matter than the Christian Church," he concluded.

Shoran Singha, a Christian Indian, who wore a turban and also addressed the congress in perfect English, said: "We have got to get rid of the idea that God sent the white man to rule the black. We must get rid of the white man's prestige. Not the prestige of color, but the prestige of character will count in the future."

(Copyright New York Times Company.)

Episcopal Monk Elected Bishop of African District

New York, Dec. 11.—With the full ceremony of the Episcopal church the Rev. Robert E. Campbell, a monk of the Order of the Holy Cross, was consecrated in the Cathedral of St. John the Divine Bishop for the Missionary District of Liberia.

Bishop Campbell will have charge of an African territory about the size of New York State with a million and a half natives, divided mostly into tribes. Most of the natives are under Mohammedan influence. Bishop Campbell's work will carry him from the seacoast 250 miles into the heart of the African jungle.

Bishop Manning and the Rt. Rev. James M. Maxon, Bishop Coadjutor of Tennessee, were presenting Bishops. The sermon was by the Rt. Rev. Thomas Frank Gailor, Bishop of Tennessee. The Rt. Rev. Ethelbert Talbot, Bishop of Bethlehem, presided and was consecrator.

The ceremonies opened with a procession led by the crucifer and consisting of the clergy of the Diocese of New York, 200 members of the choir of the Cathedral and visiting dignitaries from various parts of the country.

Bishop Campbell is the son of a former Presbyterian minister and was born in Orange County, N. Y., in 1884. His father later entered the Episcopal church. He has been in missionary work in Liberia.

Church-1925

General.

MORE EDUCATED NEGRO PREACHERS THAN NEGRO LAWYERS

Christian Leader 10-29-25 Philadelphia, Pa.

When people are discussing the education of the ministry they rarely think of the large group of educated ministers but focus attention on the uneducated. That is what most newspaper discussion is now doing in connection with the discussion of Dr. Daniel's recent book on the Education of Negro Ministers.

But did you ever stop to think that there are more educated ministers in the race than educated lawyers? No; because every lawyer whom you meet has a fair education, while the same is not true with every preacher you meet. Furthermore our belief is that the ministers in the more responsible places compare very favorably in education with the dentists, physicians and others, with the possible exception of school teachers.

We called attention sometime ago to the number of Negroes who had taken the degree of Ph. D. There were 29 of them, and 9 of them are at present ministers, and 2 others (Drs. Haynes and J. H. Jones) are engaged exclusively in the work of the church. And since 2 others (Drs. Turner and Beckett) are dead, forty per cent. of the accredited Ph. D.'s are in the work of the church. So far as we know there are none practicing dentistry, medicine or law.

If you take the ministry of Philadelphia and compare it with other professions you will probably find as many college graduates here as you will in any other profession including teaching.

Of course there are also more who are not college graduates. But the hopeful thing is this: the education of the ministry more nearly reflects the education of the race than anything else. For the pressure to educate a teacher, a doctor, a lawyer comes from without. The white people won't let you practice without a minimum requirement; and it is not left to the race to choose its professional men. But the Negro race alone sets the standard for its preachers as a group. There is no state requirement. All the average man needs is to feel the "call" and if one denomination will not accept him another will. Or if no denomination will accept him, he can form one of his own.

This being the case the chief force urging Negro preachers to become educated is the Negro race itself. And the fact that there are so many highly educated preachers among us is a greater compliment to the aspiration of the race than the fact that there are so many educated doctors—for we make our own standard for preachers.

Compare the preachers' education with the newspaper men and actors and business men, and you find the comparison not to the preachers' disadvantage.

Again the fact is that there are 50,000 preachers who must minister to a need. This need could not wait on education. It must be met. The duty of meeting the loyal needs and radical needs of the race and to a large extent the educational needs, was largely in the hands of whites and is being only gradually turned over to the race. But it was not so with the religious needs. The Negro preacher accepted the responsibility at once. And in spite of his unpreparedness there is no serious student who will deny that his work has been worthwhile.

There are 50,000 Negro preachers today. We have not produced over 10,000 college graduates in a hundred years. Suppose all had gone into the ministry, we should still be 40,000 short and had no teachers and others from the college. But the Negro preacher has gone on regardless of the college. And inspite of the low standards about them, and inspite of the lack of demand in general for higher training, more young Negroes have thoroughly equipped themselves for the work of the church, than for many other professions.

This should make us hopeful. We should move vigorously, create the demand within our group for better trained preachers. The demand is growing. We should aid it by making better provisions for training our ministers, and having higher standards for entrance. But we should not be discouraged, or let anyone think that the ministry lags so far behind as to cause dispair. In thousands of communities the best trained and most aggressive, most public spirited man is still the preacher. His training may be deficient, but it is better than none, and furnishes an inspiration which the colored group could not have, and if we had to wait for college graduates, would have to wait another 50 years to get.

Church-1925.

Episcopal.

ORDAINED TO PROTESTANT EPISCOPAL PRIESTHOOD

NEW YORK, June 19.—Among the ten candidates ordained to the priesthood and deaconate of the Protestant Episcopal Church, Sunday, by Bishop William T. Manning, at the Cathedral of St. John the Divine, was a colored theologian, Rev. Aaron Jeffrey Cuffee. Cuffee has been assistant at St. Phillip's church for a number of years

Negro Priest Reads Ordinal Preface

(Columbian Press Bureau)

New York, June 19.—For the first time in the history of the Cathedral of St. John the Divine, a Negro priest, Rev. Dr. Hutchins C. Bishop, Rector of St. Philips Episcopal Church, 213 West 134th Street, read the preface to the ordinal. The occasion was the ordination, by Bishop William T. Manning, of a class of five young men to the deaconate and the advancement of five deacons to the priesthood. Among those advanced to the priesthood was Rev. Aaron J. Cuffee, the Assistant at St. Philips. After the ordination Bishop and Mrs. Manning entertained the ten young men at their residence at luncheon.

REV. J. H. BROWN

EPISCOPAL CHURCH CONFERENCE

Thirty-Seventh Session Workers

After the elapse of three years, St. Augustine's Episcopal Church and the citizens of Savannah will again in capital fashion entertain the Annual Conference of Church Workers among colored people of the Episcopal church which will open its session at the Municipal Auditorium Tuesday evening at 8 o'clock sharp.

Many organizations have co-operated to give a whole hearted welcoming program, every fraternal, civic and social organization have sent in requisitions for space at the Auditorium Tuesday night. The choirs and churches of the First Bryan, First African, Second, Beth Eden, Mt. Zion Baptist churches; St. Philip, West Broad, St. Philip's Monumental, St. Paul, Methodist churches; Tabernacle Baptist church have all combined to assist the choirs of St. Augustine's and St. Stephens, Episcopal churches to furnish music at the welcoming exercises. The Steinway Grand will be reinforced by additional wind instruments.

Welcoming addresses are to be made by His Honor, Robert M. Hull, mayor, city of Savannah; Bishop Reese, the Revs. Drs. Cady Wright and S. B. McGlohon, Superintendent C. B. Gibson, Mesdames Eloise Floyd of Brunswick; W. Hill Powell, Victoria Roberts, Pearl Smith, Messrs. J. G. Lemon, R. H. Blyler, A. B. Singfield, Cyrus Campfield, S. A. Jones, G. H. Barton, The Revs. E. G. Thomas, J. A. Lindsay, S. D. Ross, N. M. Clarke, J. J. Thomas, J. Q. Adams, Wm. Gray, Mesdames J. H. Brown and Amanda Parker are slated for two special solos. The noted Imperial Quartet will also render several vocal selections for the visitors. The general public is urged to attend the opening at the Auditorium and all other sessions. The following program has been arranged by the Revs. Geo. F. Bragg and J. W. Heritage, secretary and vice-president respectively:

Tuesday evening, September 29th, 8 o'clock: Opening service at the Municipal Auditorium: Local program of welcome to the Conference; Response by the Rev. John R. Logan, D. D., president of the Conference: Report of Necrologist: the Rev. E. E. Miller, B. D., Petersburg, Va.

Wednesday, September 30: 7:00 a. m., Holy Communion. Celebrant, the President of the Conference. (Corporate Communion of Delegates). 10:00 a. m., Morning Prayer and Conference Sermon. Preacher: Archdeacon William T. Wood, Palatka, Fla.; 11:00 a. m., Address of the President, the Rev. John R. Logan, D. D.; Organization and Miscellaneous Business; Paper: "The Brotherhood of Man." Writer: The Rev. John E. Culmer, Tampa, Fla. Speakers: The Rev. E. S. Willett, Wilmington, N. C.; the Rev. J. R. Lewis, Key West, Fla.; Address: "The Importance of Urging Self-Support in Our Missions." Speaker: Archdeacon E. L. Baskerville, B. D., Charleston, S. C.; Recess—Dinner: 1:30 p. m. Miscellaneous Business; Paper: "Proportionate Giving is Necessary in the Extension of the Work in the Church." Writer: The Rev. Charles A. Harrison, Charleston, S. C.; Speakers: The Rev. W. A. Parchment, B. D., Jacksonville, Florida; The Rev. R. N. Perry, A. B., Thomsaville, Ga.; Paper: "The Plan and Purpose of a Church School in a Parish." Writer: The Rev. Simeon N. Griffith, B. D., Edenton, N. C. Speakers: The Rev. A. A. Hewitte, Columbus, Ga.; The Rev. W. B. Crittenen, A. M., Charlotte, N. C.; 4 to 6 p. m., Informal reception for lady delegates by Ministers' Wives Alliance of Savannah; 7:30 p. m. Creed and Prayer; Paper: "Youth and Some Problems of Today." Writer: The Rev. George M. Plaskett, B. D., Orange, N. J., Speakers: The Rev. Julian C. Perry, Brunswick, Ga.; The Rev. E. Sydnor Thomas, Germantown, Pa.; Paper: "Christian Education and Our Church Schools." Writer: The Rev. J. Alvin Russell, M. A., Lawrenceville, Va., Speakers: The Rev. W. M. Marshall Fort Valley, Ga.; Prof. W. M. Perry A. B., Brunswick, Ga.

Thursday, October 1: 7 a. m., Holy Communion, Celebrant, The Rev. C Canterbury Corbin, B. D., Asbury Park N. J.; 9:30 a. m., Morning Prayer; 10 a. m., Miscellaneous Business and Election of Officers; Paper: "The Minister's Place in the Social Progress of Today"; Writer: The Rev. Samuel W Grice, B. D., Petersburg, Va.; Speakers: The Rev. James K. Satterwhite Detroit, Mich.; The Rev. R. N. Jackson, Camden, N. J.; Recess—Dinner: 1:30 p. m. "Ways and Means of Winning Non-Church-Going People to the Episcopal Church." Writer: The Rev. Edgar C. Young, D. D., Philadelphia Pa. Speakers: Mr. James E. Johnson Philadelphia, Pa.; The Rev. J. T McDuffie, Winston-Salem, N. C.; 3:00 p. m., Sight Seeing Tour; 7:30 p. m. Creed and Prayer; Paper: "The Next Step in Christian Education"; Writer Prof. John C. Wright, Daytona, Fla.; Speakers: The Rev. M. M. Weston Tarboro, N. C.; Prof. Everrette Johnson, Raleigh, N. C.

Friday, October 2—Woman's Day. 7 a. m., Holy Communion, Celebrant, The Rev. J. S. Braithwaite, D. D., Savannah, Ga.; 10 a. m., Morning Prayer; 10:30 a. m., Holy Communion and Sermon to the Woman's Auxiliary. Celebrant, The Rev. John H. Brown, A. B., Preacher, the Rev. George F. Bragg, D. D., Baltimore; Annual Meeting of the Woman's Auxiliary; 12:00, Noon Prayers; Afternoon to the Women's Auxiliary Meeting; 7:30 p. m., Address "The Bishop Tuttle Memorial Training School." Speaker; Lieut. Lawrence A. Oxley, Director, Bureau of Work Among Negroes, Raleigh, N. C.; General Discussion; 9:00 p. m., Closing Banquet at St. Augustine's Parish Hall.

ST. AUGUSTINE'S EPISCOPAL CHURCH

THIRTY-SEVENTH ANNUAL CONFERENCE

Second Triennial Meeting of Church Workers Among Colored People

CLOSED LAST NIGHT AT ST. AUGUSTINE'S CHURCH

The Second Triennal Conference of Colored Church Workers of the Episcopal Church closed a very successful session on lat night at St. Augustine's Church with a banquet in the Parish Hall.

Tuesday night about 1500 people saw the most spectular yet, revered opening of religious conference ever witnessed in this city. One hundred and fifty voices singing the church's great marching song led on by Crucifers and cross wended their way through the spacious aisle of th City Auditorium to the stage, while nearly one hundred priests garbed in the vestments of their office followed with a dignity seldom seen where an elobarate welcome program was witnessed.

The regular business session began Wednesday with following delegates in attendance: Bishop F. F. Reese, Bishop of Georgia; Pres. J. R. Logan of Philadelphia, Pa.; Vice Pres. J. W. Heritage, Ft. Ville, N. C.; Secty. G. F. Braggs, Baltimore, Md.; Asst. Secty. J. K. Sattlewhite, Detroit, Mich.; Archdeacon J. S. Russell, Lawrenceville, Va.; Archdeacon W. T. Woods, Archdeacon Baskerville, Archdeacon Elliott, Archdeacon Brown, the Reverends A. M. Forsyth, J. B. Brown, W. H. Marshall, R. M. Perry, C. B. Pritchard, W. H. Brown, N. P. Boyd, master of ceremonies, o Brooklyn, N. Y.; J. S. Braithwaite, R. E. Bunn, H. R. Moore, W. E. Forsyth.

J. B. Brown, J. E. Culmer, J. R. Lewis, W. B. Southern, W. M. Parchment, C. C. Corbin, G. M. Plaskett, E. C. Young.

C. H. Harrison, W. D. McClain, J. C. Perry, S. B. McGlohon, A. A. Hewitt, S. W. Grice, J. T. McDuffy, E. S. Thomas, the Rev. Dr. G. F. Miller, Brooklyn, N. Y.; Messrs. J. C. DuBignon, C. M. Alexander, H. L. Bell, A. E. Jackson, W. A. Perry, C. C. Daniels, J. Sawyer, J. E. Johnson, G. Richardson, H. T. Mars, A. R. Manigolt, D. J. Scott, R. D. Pinckney, F. Paul, L. A. Oxley, E. W. Johnson, R. H. Blyler, W. N. Nelson; Mesdames. E. L. Baskerville, president of the the Women Auxiliary, Charleston, S. C.; A. R. Turner, corresponding secretary of Lawernceville, Va.; Miss O. H. Lee, recording secretary, Savannah Ga.; Mesdames. M. S. Dorsey, Brooklyn, N. Y., treasurer; H. Mars, M. Stewart, A. Taylor, E. Moore, M. Brabham, E. Ashton, E. Covington, A. L. Brown, M. P. Boyd, C. McDowell, H. Ellis, E. J. Floyd, W. N. Parishment, L. Martin, G. M. Plaskett, A. W. Hewett, C. F. Johnston, J. E. Culmer, F. E. Lanier, L M. Geiger, O. Knight and Deaconess Alexander.

Mrs. Mary McLeod Bathune, president of the National Federation of Colored Women's Clubs, in a timely and forceful speech brought greetings from the 160,000 club women of the Country to the Conference o Church Workers on Tuesday night.

The Ministers' Wives' Alliance entertained in honor of the visiting women delegates and Mrs. Bethune at which time Mrs. Bethune made an eloquent and strong appeal for a closer touch and greater cooperation between the women of the country; for in this gathering were representative women from all parts of the country. She appealed for higher standards of womanhood and urged that they continue to knock at the door of opportunity and justice in order that posterity might be benefitted thereby.

Thursday afternoon the delegates were tendered a dinner at Central Park College and a sight seeing tour of Savannah and vicinity.

SAVANNAH, GA., Press.
OCT 2 1925

CONFERENCE CLOSING

Negroes Are Concluding Successful Meeting in Savannah.

The last day of the second triennial meeting and thirty-seventh annual conference of church workers among colored people began at St. Augustine's Church this morning at 7 o'clock with the celebration of holy communion by Rev. J. S. Braithwaite, D. D., of Savannah. After these services the attendants left the church, to reassemble at 10 o'clock. At that time Rev. N. P. Boyd of Brooklyn led the morning prayer. Holy communion and a sermon to the women's auxiliary took place at 10:30 o'clock. Rev. John H. Brown was the celebrant. The sermon was from the fourth chapter of Matthew and preached by Rev. George Bragg, D. D., of Baltimore. He took as his subject "This Gospel Shall Be Preached Unto All the World." A resolution was adopted at the morning session thanking the newspapers for the space given the convention. The session closed with prayer at noon.

The annual election of officers of the women's auxiliary takes place at the annual meeting of the body this afternoon at the church.

The following program for tonight will end the gathering: 7:30, address, "The Bishop Tuttle Memorial Training School"; speaker, Lieut. Lawrence A. Oxley, director. Bureau of Work Among Negroes, Raleigh, N. C. General discussion. 9 o'clock, closing banquet at St. Augustine's Parish Hall.

There were about 300 in attendance at the various sessions.

CONFERENCE COLORED WORKERS EPISCOPAL CHURCH IN SESSION

Tuesday nigth of this week, 1600 people saw the most spectacular yet, revered opening of religious conference ever witnessed in this city. One hundred and fifty voices singing the church's great marching song led on by Crucifers and cross wended their way through the spacious isle of the City Auditorium to the stage, while one hundred priests garbed in the vestment of their office followed with a dignity seldom seen.

Savannah's clergy both white and colored and also business men, failed not to give the delegates to Conference of Church Workers which is in session at St. Augustines Church a welcome such as they have never received before. The following delegates are in attendance: Bishop [illegible] Reese, Bishop of Georgia; Pres. J. B. Logan, of Philadelphia, Pa.; Vice-Pres. J. W. Heritage, Ft. Ville, N. C.; Secy. G. F. Braggs, Baltimore, Md.; Asst. Secty.; J. K. Sattlewhite, Detroit, Mich.; Archdeacon J. S. Russell, Lawrenceville, Va.; Archdeacon W. T. Woods, Archdeacon Baskerville, Archdeacon Elliott, Archdeacon Brown; the Reverends A. M. Forsyth, J. B. Brown, W. H. Marshall, R. M. Perry, C. B. Pritchard, W. H. Brown, N. P. Boyd, Master of ceremonies, of Brooklyn, N. Y.; J. S. Brathwaite, R. E. Bunn, H. R. Moore, W. E. Forsyth, J. B. Brown, J. E. Culmer, J. R. Leiws, W. B. Southern, W. M. Parchment, C. C. Corbin, G. M. Paskett, E. C. Young, C. H. Harrison, W. D. McClain, J. C. Perry, S B. McGlohon, A. A. Hewitt, S. W. Grice, J. T. McDuffy, E. S. Thomas, the Rev. Dr. G. F. Miller, Brooklyn, N. Y.; Messrs. J. C. DuBignon, C. M. Alexander, H. L. Bell, A. E. Jackson, W. A. Perry, C. C. Daniels, J. Sawyer, J. E. Johnson, G. Richardson, H. T. Mars, A. R. Manigolt, D. G. Scott, R. D. Pinckney, F. Paul, L. A. Oxley, E. W. Johnson, R. H. Blyler, W. N. Nelson; Mesdames E. L. Baskerville, president of the Women Auxiliary, Charleston, S. C.; A. R. Turner, corresponding secretary, of Lawrenceville, Va.; Miss O. H. Lee, recording secretary, Savannah, Ga.; Mesdames, M. S. Dorsey, Brooklyn, N. Y. treasurer; H. Mars, M. Stewart, A. Taylor, E. Moore, M. Branham, E. Ashton, E. Covington, A. L. Brown, M. P. Boyd, C. McDowell, H. Ellis, E. J. Floyd, W. N. Parshment, L. Martin, G. M. Plaskett, A. W. Hewett, C. F. Johnston, J. E. Culmre, F. E. Lanier, L. M. Geiger, O. Knight and Deaconess Alexander.

The special Pullman which brought praise of the hospitality extended to them. The tour of the city, the reception by the Ministers Wives Alliance and the banquet which is planned for tonight will surpass the expectations of the most enthusiastic.

The specail Pullman which brough the delegates down from Washington and Chicago will take them to their homes on Saturday morning.

Church—1925. Congregational.

SPRINGFIELD MASS REPUB.
JUNE 13, 1925

PAGEANT CLOSES NEGRO SESSIONS

Dr De Berry Declares Fundamentalists Must Give Way to Modernists—Pastoral Work Discussed

The two-days' annual conference of the Colored Congregationalists of New England, held at St John's church, ended last night with a pageant given by the young people of St John's church under the direction of Miss Emily F. Drake of New Haven, Ct., and Miss Lucile LaCour of this city. There was also a special musical program, including selections by the choir of St John's church. Reports of the various churches were read and a brief business meeting was held.

"Attuning the Church to the Present Age" was the subject of discussion at yesterday's morning session. The 50 delegates went to the St John camp at East Brookfield to hold their closing afternoon session of the conference at the lakeside, devoted to women's part ni the program.

The fundamentalists must yield to the modernists in the matter of reaching the youth of today to the church fold, Rev William N. DeBerry, pastor of St John's church, declared in his message to the delegates, "Attuning the Church to the Present Age Through Evangelism." To be effective, it must adopt an appeal which will have its application to present-day religious needs, he said. Pastors and religious workers should concentrate their activities of religious endeavor so that they will not only indicate reception but even invite closer communion with the things offered by the church, he declared.

Dr DeBerry cited the methods employed by St John's church as example of how the youth of the congregation are brought closer to the pastor and the church teachings. He also pointed out how, at the community center, during the Lenten season, special services with pastors of different denominations spread the doctrine of religion as the essential means for salvation.

Rev A. C. Garner of New York city dwelt upon the thought of attuning the church to present day needs through pastoral work, while Rev T. Nelson Baker of Pittsfield spoke on public worship as a means toward that end.

Percy Beane of New York city was the soloist at the morning session. Following a luncheon at 12.30 the delegates went by automobile to East Brookfield for their women's hour session.

SETTING THE PACE

Congregationalists, meeting in Washington for election of administrators of the church, after a struggle conspicuous for its intensity, elected a colored preacher of New Orleans an assistant moderator. Mr. Coolidge is a moderator. The Rev. Cash is the assistant. Is there any significance?

Those who heard the nominating speeches on the floor of the assembly, and who saw the demonstration following the colored man's successful election, know the great significance attached to election of a Negro by leading Congregationalists of America.

The Congregational church, in the very era of Kluxism, has rung true on the question of recognition of the Negro. This question can well be raised in all Christian denominations, including the Catholic group. Now is the time for recognition, and more recognition. The Christian church is the place for recognition to begin. Let the occasion of the Rev. Cash's moving up into Coolidge's church cabinet be the signal for moving up all along the line.

Congregationalists Wipe Out Color Bar. Name Race Pastor

Rev. A. C. Garner Elected Corporate Member Of The American Missionary Assn.

Washington, D. C.—(AFRO Bureau)—The National Council of Congregational Churches, in session here at the Washington Auditorium, adopted a social creed last Saturday night which calls for the elimination of all racial discrimination, by a sweeping majority.

The two clauses with reference to racial discrimination in the "statement of social ideals" attempting to represent "a pattern for a Christian social order," are as follows:

"The elimination of all racial discrimination and the substitution of full brotherly treatment for all races in America.

"The removal of every unjust barrier of trade, color, creed and race, and the practive of equal justice for all nations."

In the opening session of the council Tuesday, October 0, Dr. Willilam L. Cash, of New Orleans, La., was elected a second assistant moderator in the most spirited contest of the day. He received 322 votes. His opponent, Mrs. E. H. Oberrson, white, of Oak Park, Ill., received 129 ootes.

About a dozen delegates spoke in behalf of the two candidates. Some of them favored a continuation of the custom of electing a member of the colored branch of the Congregational Church should be continued; others thought that it was time that this office should go to a woman. Dr. Henry H. Proctor, of Brooklyn, N. Y., made an eloquent and impassioned address in nominating Dr. Cash.

Sol Johnson, Savannah, Ga., was elected president of the American Missionary Association which voted to merge its nine associations into a single board.

Washington, D. C.—At the annual meeting of the American Missionary Association here last week, the Rev. A. C. Garner, pastor of Plymouth Congregational Church, New York City, was elected a corporate member for a term of six years.

Rev. Garner was formerly pastor of Plymouth Congregational Church of this city and is one of the most active ministers of his denomination.

Church - 1925. I.

C.M.E.

FINANCIAL DEPT.

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— 1925 —

District *P. E.* *Amt.*

FIRST EPISCOPAL DISTRICT.
Bishop R. S. Williams, Presiding.

GEORGIA CONFERENCE.

Elberton .... W. C. Livingston $380.00
Augusta ..... J. E. Murray $200.00

SOUTH GEORGIA CONFERENCE

Thomasville ....L. M. Pettigrew $450.00
McRae ..... G. B. Patterson $515.00
Waycross ..... S. A. Thomas $550.00
Albany ..... C. W. Lawson $470.00

SOUTHWEST GEORGIA CONFERENCE.

Americus ..... L. D. McAfee $325.00
Cordele ..... N. K. Kimball $640.00
Columbus ..... J. B. Walker $150.00
Manchester ..... S. F. Dozier $476.00

CENTRAL GEORGIA CONFERENCE.

Fort Valley ..... S. C. Childs $250.50
Macon ..... J. H. N. Turner $255.00
Milledgeville ..... E. J. Martin $90.00
Savannah ..... R. J. Ford $225.00

SECOND EPISCOPAL DISTRICT.
Bishop E. Cottrell, Presiding.

NEW ORLEANS CONFERENCE.

Crowley ..... Eli Jones $150.00
New Orleans .... W. O. Clark $100.00

WEST TENNESSEE CONFERENCE.

Memphis .... D. W. Featherston $653.00
Trenton ..... B. T. Strayhorn $300.00
Union City .... S. P. Morrow $250.00

LOUISIANA CONFERENCE.

Monroe .....P. G. Griffn 325.00
Minden' ..... M. R. Ivey 340.00
Winnfield ..... W. H. High $601.00
Homer ..... C. H. Williams $356.07
Shreveport ..... F. L. Lewis $600.00

JACKSON-MEMPHIS CONFERENCE.

S. Memphis .... F. H. Rodgers $550.00
E. Memphis .... S. W. Broome $802.00
N. Jackson ..... E. W. Mosely $202.00
Jackson ..... A. N. Stevens $425.00

THIRD EPISCOPAL DISTRICT.
Bishop C. H. Phillips, Presiding.

CALIFORNIA CONFERENCE.
ALABAMA CONFERENCE.

Thomasville .... T. J. Murray $334.00
Opelika ..... G. W. McGregor $490.00
Selma ..... A. C. Core $600.00
Montgomery ..... H. Jones $350.00

CENTRAL ALABAMA CONEFRENCE.
NORTH ALABAMA CONFERENCE.

Huntsville ..... J. V. Love $215.00
Jasper ..... D. Royal $213.45

FOURTH EPISCOPAL DISTRICT.
Bishop R. A. Carter, Presiding
WASH.-PHILA. CONFERENCE.

Washington .... G. T. Long $1700.00

EAST FLORIDA CONFERENCE.
S. E. MO. & ILL. CONFERENCE.

FIFTH EPISCOPAL DISTRICT.
Bishop N. C. Cleaves, Presiding.

TENNESSEE CONFERENCE.

Nashville ..... R. B. Polk $800.00
Clarksville .... R. H. Anderson $420.00

KANSAS & MISSOURI CONFERENCE

Cash 842.20
Receipts 1401.80

Total $2250.00

KENTUCKY & OHIO CONFERENCE.

Mt. Sterling .... S. H. Mitchell $240.00
Springfield .... H. E. Harris $500.00
Cleveland ..... D. A. Walker $727.57
Louisville ..... J. A. Burton $500.00
Lexington ..... I. McFerrin $572.00

WEST KY. CONFERENCE.

Hopkinsville .... G. W. Moore $961.25
Paducah ..... J. H. Britt $130.00
Princeton .....Geo. W. Stoner 375.00

SIXTH EPISCOPAL DISTRICT.
Bishop R. T. Brown, Presiding.
FLORIDA CONFERENCE.

Tallahassee ..... J. D. Hutson $100.00

NORTH CAROLINA CONFERENCE.
SOUTH CAROLINA CONFERENCE

Columba .....B. E. Golphin 125.00
Spartanburg ..... H. F. Smith $125.00

SEVENTH EPISCOPAL DISTRICT.
Bishop J. C. Martin, Presiding.

TEXAS CONFERENCE

Lufkin ..... R. B. Martin $135.00
Nacogdoches .... W. H. Harrison 90.00
Beaumont ..... N. Moore $430.00
Houston ..... W. Q. Hunter $28.00

EAST TEXAS CONFERENCE.
WEST TEXAS CONFERENCE.

Dallas ..... Jas. R. Starks $1015.00
Abilene ..... Jas. H. Carr 150.00
Oak Cliff .....G. H. Harlee 388.00

CENTRAL TEXAS CONFERENCE.

Jacksonville .... C. H. Carter $200.00

EIGHTH EPISCOPAL DISTRICT.
Bishop J. A. Hamlett, Presiding.

OKLAHOMA CONFERENCE.

Hugo ..... J. W. Robinson $205.00
Okla. City ..... W. P. Pipkins $300.00

MUSKOGEE CONFERECE.

Boley .....J. W. Wiley 246.75
Muskogee .... T. M. Gatewood $200.00
Tulsa ..... Jas. W. S. Lowe $200.00

LITTLE ROCK CONFERENCE.

N. Little Rock .... J. B. Brown $101.50
Little Rock ..... J. M. Reed $85.00
Ft. Smith ..... H. Winrow $130.00
Pine Bluff ..... W. S. Davis 20.00

SOUTHWEST ARKANSAS CONFERENCE.

Prescott ..... G. W. Smith $20.00
Washington .... T. C. Cothran $55.00
Magnolia ..... T. H. Herron $40.05
Texarkana ..... E. N. Nichols $21.00
El Dorado .....L. W. Anderson 50.00
Camden ..... G. W. Young $40.00

ARKANSAS CONFERENCE.

Blytheville .....J. M. Wooten 10.00
Earle ..... L. M. Bell $120.00
Wynne .....J. S. Reed $70.00
Forrest City .... A. C. Bailey $185.00

NINTH EPISCOPAL DISTRICT.
Bishop J. W. McKinney, Presiding
SOUTH MISS. CONFERENCE.

Jackson .... Thomas Sanders $515.00
Meridian .... E. B. Blackmon $270.07

MISSISSIPPI CONFERENCE.

Winona .....J. C. W. Jennings 188.00
Indianola .... P. L. Dandridge $192.50
Columbus ..... I. H. Thomas $602.00

EAST MISS. CONFERENCE.

Tupelo ..... W. F. Story $300.00
Houston ..... W. R. Ramsey $250.00
New Albany ..... T. C. Little $600.00
Water Valley ..... F. K. Davis $263.00

NORTH MISS. CONFERENCE

Tunica ..... W. L. Love 110.00

Sardis ..... J. D. Murdock $405.00
Olive Branch ..... R. L. Reid $410.00
Holly Springs ..... B. Stephenson $505.00

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Schedule Annual Conferences, 1925-6.

FIRST EPISCOPAL DISTRICT.
BISHOP R. S. WILLIAMS, *Presiding.*

South Georgia, Thomasville.....Nov. 18
Southwest Georgia, Dawson.....Nov. 25
Georgia, Sparta .....Dec. 9
Central Georgia, Macon.....Dec. 16

SECOND EPISCOPAL DISTRICT
BISHOP E. COTTRELL, *Presiding.*

New Orleans, Baton Rouge, La....Nov. 18
Louisiana, Bastrop, La.....Nov. 24
West Tennessee, Covington, Tenn....Dec. 1
Jackson-Memphis, Mt. Olive (Memphis) ..... Dec. 8

THIRD EPISCOPAL DISTRICT.
BISHOP C. H. PHILLIPS, *Presiding.*

California, Phœnix, Arizona.....Oct. 14
North Alabama, Huntsville.....Nov. 18
Central Alabama, Tuscaloosa.....Nov. 25
Alabama, Selma .....Dec. 2

FOURTH EPISCOPAL DISTRICT.
BISHOP R. A. CARTER, *Presiding*

Southeast Mo. & Ill., Lane Tabernacle (St. Louis) .....Nov. 4
East Florida, West Orlando Station., ...January 20, 1926
Washington-Philadelphia, St. Paul, (Norfolk) .....March 24, 1926

FIFTH EPISCOPAL DISTRICT
BISHOP N. C. CLEAVES, *Presiding.*

Missouri-Kansas, Omaha, Nebr.....Oct. 7-11
Kentucky-Ohio, Chestnut St., Louisville .....Oct. 28
Tennessee, Capers Memorial, Nashville .....Nov. 4
West Kentucky, Madisonville.....Nov. 11

SIXTH EPISCOPAL DISTRICT.
BISHOP R. T. BROWN, *Presiding*

Florida, Tallahassee .....Nov. 12
South Carolina, Batesburg, S. C..Nov. 18
North Carolina, Shelby, N. C....Nov. 25

NINTH EPISCOPAL DISTRICT
BISHOP J. W. MCKINNEY, *Presiding*

S. Mississippi, Gloster .....Nov. 11, 1925
Mississippi, Brooksville ....Nov. 18, 1925
N. Mississippi, Clarksdale Nov. 25,1925
E. Mississippi, New Albany..Dec. 2, 1925

SEVENTH EPISCOPAL DISTRICT
BISHOP J. C. MARTIN, *Presiding.*

Texas, Nacogdoches .....Nov. 4
West Texas, Sherman.....Nov. 11
Central Texas, Jacksonville.....Nov. 18
East Texas, Longview .....Nov. 25

EIGHTH EPISCOPAL DISTRICT.
BISHOP J. A. HAMLETT, *Presiding.*

Southwest Arkansas, Camden.....Nov. 17
Oklahoma, Oklahoma City .....Nov. 24
Muskogee, Oklahoma City.....Nov. 24
Arkansas, Searcy.....Dec. 1
Little Rock, Bullock Memorial, Little Rock .....Dec. 8

ADDRESSES OF BISHOPS OF THE COLORED M. E. CHURCH.

Bishop Isaac Lane, D. D., 410 LaConte St., Jackson, Tennessee

Bishop R. S. Williams, D. D., 912 Fifteenth Street, Augusta, Georgia.

Bishop E. Cottrell, D. D., Holly Springs, Mississippi.

Bishop C. H. Philips, A. M., M. D., D. D., LL. D., 10828 Drexel Ave., Cleveland, O.

Bishop R. A. Carter, A. M., D. D., 4408 Vincennes Ave., Chicago, Ill.

Bishop N. C. Cleaves, D. D., 4145 Enright Avenue, Saint Louis, Mo.

Bishop R. T. Brown, A. M., M. D., D. D., 331 Lucy St., Birmingham, Ala.

Bishop J. C. Martin, D. D., 808 N. Hays Ave., Jackson, Tenn

Bishop J. A. Hamlett, A. M., D. D., Jackson, Tennessee.

Bishop J. W. McKinney, D. D., Sherman, Texas

GENERAL OFFICERS

Rev. G. C. Parker, D. D., Editor Christian Index, Jackson, Tennessee.

Rev. H. P. Porter, D. D., Book Agent, 109 Shannon St., Jackson, Tenn.

Prof. G. F. Porter, B. Sc., Financial Secretary, Box 392, Jackson, Tennessee.

Rev. J. W. Roberts, D. D., Editor Methodist Herald-Eastern Index, Shelby, North Carolina.

Rev. J. A. Bray, A. M., D. D., LL. D., Secretary Education, P. O. Box 516, Birmingham, Alabama.

Rev. J. R. Starks, D. D., Editor Western Index, Dallas, Texas.

Rev. J. H. Moore, D. D., Secretary of Missions, Holly Springs, Miss.

Rev. R. S. Stout, D. D., LL. B., Secretary Church Extension, 817 W. Chestnut St., Louisville, Kentucky.

Rev. A. R. Calhoun, D. D., Secretary Epworth League, Pine Bluff, Arkansas.

Rev. J. A. Martin, D. D., Editor Sunday School Literature, 123 Fourteenth Ave. North, Nashville, Tennessee.

Rev. T. H. Copeland, D. D., Secretary Superannuated Preachers, Widows and Orphans of Preachers' Fund, 304 Fourth Street, Hopkinsville, Kentucky.

Rev. R. O. Langford, D. D., Secretary of Bureau of Evangelism, Box 97, Monroe, North Carolina.

The Negro Episcopacy.

For the past eight years the bishops in the Negro Methodist Churches have been under fire. In class meeting parlance they have been "called everything but a child of God." Newspapers, some secular, and some religious, have held them up as "bosses," "grafters," and even the sanctity of their homes have been invaded. Their wives, in some instances, have been dragged into newspapers and made to suffer undue publicity.

There seems to be a subtle, organized conspiracy in some quarters to magnify every fault of a preacher and parade his weaknesses to public gaze, and especially to "get" the bishops of the C. M. E., A. M. E. and A. M. E. Zion Churches. Christian Index

Those who know this editor, know that we have said scores of times "that all bishops look alike to us in their official capacity." As recognized church leaders we accord to every man on our bench the deference due the office of a bishop and what their work of love in taking care of our beloved Zion entitles them to. In our personal relations we have our preferences just as they have, but never have we gotten to the place where we allow our personal attachments to blind us to the fact *that every bishop in the Colored Methodist Episcopal Church is a bishop of the whole Church, and though he maintains his episcopal residence at this or that place, he is a General Superintendent of the whole Church and is equally "my bishop."*

We cannot subscribe to the statement appearing in certain papers "that Negro bishops are grafters and that none of them are sacrificing for the Church." In the C. M. E. Church we know the facts are otherwise and that *every* man on our bench has sacrificed or is now sacrificing to advance the Church.

That some of them have been the willing victims of their friends in violating the donation law we do not question, that any man on our bench is a thief or dishonest in that he takes the church money simply because he has been trusted with it and converts it to his own use is what we deny, and challenge any man in the C. M. E. Church or outside of it to prove.

We have set our face like flint against the donation business in these Annual Conferences. Personally. I can give a man anything I want him to have if it is mine to give, and there is nothing in our law to prevent that. We do contend that it is morally wrong to raise money for education, Missions or what-not and appropraite a *single dollar* of it for any other purpose. We think in the C. M. E. Church where it has been done that it is wrong and that our bishops should have refused it and thus set an example of obedience to law whether it affects them or not. But even in this the bishops are not the greatest sinners. No bishop in Colored Methodism can get a dollar of Church funds unless somebody votes it to him; no bishop in the C. M. E. Church can be custodian of general Church money under our present law unless a spineless Joint Board of Finance turns it over to him. Wherever money is not rightfully applied the fault is not half as much in the bishop as it is in the Annual Conference or the "cabinet" or the Joint Board. So it should be told on the house tops and shouted into the ears of our people that where there is any "graft" in our episcopacy that the bishops of the C. M. E. Church are not primarily responsible, but that the Joint Boards of Finance, composed of an equal number of preachers and laymen who consent to it and without whose consent not a dollar could be spent if serious protests were made.

We hold no brief for any of our bishops taking a dime of money even though it be voted by a Joint Board, but we are making the point that he couldn't get it unless it was given to him by men whom the people trust to do right with their money. Put some of the blame, yes the largest part where it belongs.

To say that "Negro bishops do not sacrifice for the cause" is far from being the truth and especially so in the C. M. E. Church. From the days of Bishop Miles on down to the junior bishop of today we doubt whether any set of men have toiled, suffered and sacrificed more than the bishops of the C. M. E. Church. To a very great degree what our beloved Zion is today is the result of their pioneering and denial of the things that even go to make life happy. Let the assertion that Negro bishops do not compare favorably with white bishops die on the lips of the newspaper writers who utter it.

II.

That there are some men in the Negro episcopacy who have proved disappointments is not to be wondered at. The same is true in the white episcopacy. The same is true with men in the medical, legal, banking and other circles.

That perhaps there are men on the bench of the C. M. E. Church who could be better patterns of that "Other Minister" whose gospel they preach we will not attempt to deny.

What we contend for is the fact that *all* bishops should not be blamed for the shortcomings of a few. All preachers are not rascals even tho here and there one may prove unfaithful. All bishops are not "bosses," grafters and tyrannical even tho here and there one or two forget their ordination vows and do not exhibit the spirit of Christ.

In the Colored Methodist Episcopal Church we may have some bishops who do not want peace, but are bent on showing their "authority" in a way that is offensive to real Christians; we may have some who flaunt the law,

II.

C.M.E.

Church-1925

and boldly announce "I am the law" but all of them are not that way and should not be held up to the world as "bosses," "grafters" and what-not.

III.

That our next General Conference through its Committee on Episcopacy should carefully inquire into the private life and administration of each one of our Chief Pastors will admit of no argument. Just as in an Annual Conference every preacher must pass the test of efficiency and acceptability so in the General Conference, the episcopacy, name by name, should be held to strict accountability for deeds and words during the past quadrennium. The whole Church must not suffer for the acts of those who somehow can't conform to the spirit of Liberty, Equality and Brotherhood.

Christian Index
11-12-25

If the C. M. E. Church is to go forward on her conquering march her leadership must be kept like Cæsar's wife, above suspicion. In an Annual Conference where a preacher has a reputation for tyranny, or where the Church is torn to pieces by his "bull-headness" or where age impairs his usefulness or where year by year he fails to make his report in a creditable manner. We notice there is very little sympathy shown, but he is either superannuated or located. We think the same should be exactly true in dealing with Chief Pastors when like conditions obtain.

Jackson, Miss.

Efficiency should be the measuring rod, and not likes and dislikes in dealing with some problems the next General Conference will have to face.

There is no need of confusion in God's Church. There is no need of talking about what ought to be done and then going to a General Conference and refusing to do it when you have the facts.

If any of our Chief Pastors ought to be retired we should be men and do it or suffer the consequences.

We get just such government as we desire. We should either put up or shut up. Let there be no hiding behind technicalities, no subterfuges or evasions but a facing of stern duty. It is only in this way that the Church can move forward.

Again we repeat that the Negro episcopacy is not rotten, or grafters even though here and there a bishop proves disappointing. Our General Conferences, which have refused to do their duty when they had facts, General Conferences which have howled down men trying to correct evils in the Church are more to blame for conditions in the Negro Church than all the bishops combined. Amen!

Church – 1923

Church of Christ.

CHURCHES OF CHRIST IN ANNUAL MEETING

Cincinnati, Ohio.—The Kenyon Ave. Christian church of this city through its members and Pastor R. H. Davis entertained the ninth annual national convention of the Churches of Christ of the United States. Through the excellent leadership of C. S. Morton, chairman of the trustee board, and Mrs. Dunmie Nichols, chairman of the entertainment committee, 220 delegates were comfortably housed and entertained from Aug. 24 to 30, inclusive.

Sixteen states were represented and 740 churches. More than $300,000 was reported for Negro educational work.

Among the representative delegates were Preston Taylor, president Southern Christian institute, Nashville, Tenn.; Wm. Olpin, corresponding secretary, Kansas City, Mo.; Mrs. Wm. Olpin, president Women's Missionary society, Kansas City, Mo.; Mrs. D. E. Mayberry, corresponding secretary, Clearview, Okla.; Mrs. Hattie Mallory, Washington, D. C.; A. C. Devine, St. Louis, Mo.; A. W. Davis, Kansas City, Kan.; P. H. Moss, Kansas City, Kan., and Miss Deetsy Blackburn, Oklahoma City, Okla.

Church—1925.

Colored Methodist Episcopal

AUGUSTA, GEORGIA—THE SUMMER CAPITAL OF COLORED METHODISM.

FROM August 4-14 all activities of pastors south of the Ohio River and east of the Mississippi will slow down, and for ten days these leaders of the people and preachers of the word of God will be together on the mountain of vision at Paine College, Augusta—there to get strength for tasks to be accomplished and receive a new baptism of power. These will be holy days—days of high privilege.

The Methodist Episcopal Church, South out of her generous heart, provides this yearly retreat for our preachers apd gives them the very same school she gives her own pastors. Christian Index

There is no excuse for not going. Your traveling expenses are paid, and your work is not so important that you can't spare the time for the instruction, and recreation that you will get. 7-2-25

This is a day of Summer schools. Teachers have theirs; physicians have their great clinics, and lawyers have their Bar Associations. We ought to have 500 pastors at Augusta, and we will have them. Get ready, brother preacher and let's go.

Faculty.

The members of the faculty from the M. E. Church, South are Drs. Thomas, Carter, W. F. Dunkle, S. S. Boyer, J. W. Perry, A. M. Trawick and S. A. Steele. Those of our own Church are Drs. J. C. Anderson, J. A. Walker, W. L. Liddell and G. L. Word. These men comprise the faculty of the regular courses as offered in the school.

In addition a course in Sunday School administration is offered by our own Church and the faculty is composed of Bishop Carter, Drs. Rodgers and Martin, Dr. J. W. Perry, the Secretary of Missions of the Church, South is the director of the regular Summer School for preachers.

Platform Addresses.

A great array of talent will be brought to Augusta for this purpose. On the program are the names of Bishops Williams and Carter, Dr. J. H. Dilliard, Drs. Carter, Martin, Dunkle and the Editor of this paper. In addition Dr. Steele, "The Highwayman" will speak every day. We hope to print the entire program next week.

Convocation.

In addition to all this we will get to see Georgia in action. Our great Senior Bishop has called the warriors of Georgia to report at that time and Georgia will be on dress parade.

Important.

If you have not received a blank, write Dr. R. S. Tomlin, Paine College, Augusta, Ga. and get one. Fill it out and return at once. Let them know you will be there. Remember to be in Augusta, Tuesday, Aug. 4.

ON TO AUGUSTA—THE C. M. E. SUMMER CAPITAL.

NEW HISTORY OF C.M.E. CHURCH IS OFF PRESS

Cleveland, Ohio, Oct. 15.—The publishers have just delivered the new History of the Colored Methodist Episcopal Church, by the Rt. Rev. Chas. Henry Phillips, D. D., LL. D., of this city and bishop of the third episcopal district. First published in 1898 while still in the ministry and editing the Christian Index, the official organ of the Church, it composed the rise, organization and subsequent development of the Church from 1870. From 1898 until now the new volume deals with the outstanding events leading up to the present status of this remarkable Church. Both volumes are combined in one book of seven or eight hundred pages. The Christian Index 10-15-25

Bishop Phillips gives a glowing account of the bishop question which explains the now election of bishops from 1873 to 1894 and again from 1894 to 1902. This issue, finally settled at the St. Louis General Conference in 1922, is indeed interesting and absorbing reading matter.

The Church and its relation to world problems; its unprecedented educational activity; the spreading of the Church to nearly every state in the union and even foreign fields; the question of organic union with the Methodist bodies form some of the telling observations of the author who maintains a highly literary taste throughout.

The History stamps Bishop Phillips a ripe scholar, an eloquent writer and a keen student of Methodism and its problems.

Church—1925

Catholic.

CATHOLICS DRIVE TO BRING MORE RACE PEOPLE IN CHURCH

Special Appeal Signed By Cardinals Sent Churches Urging Serious Thought of Negroes and Indians.

(By Preston News Service)

Washington, D. C., Mar. 13.—Negro and Indian Missions of the Catholic Church are the subject of a special appeal signed by Cardinal Dougherty, of Philadelphia, Cardinal Hayes, of New York, and Archbishop Curley, of Baltimore, and sent to all Catholic Churches of the country.

The appeal takes cognizance of the fact that of 10,000,000 Negro Americans, few are Catholics, and states that the condition is not due to indifference on part of the Negro. It is stated that wherever Catholics have opened schools in the South for Negroes they are taxed to capacity and hundreds are turned away for lack of means.

Three seminaries supply priests for work among colored people. A new preparatory seminary at Newburgh, on the Hudson, is being built by the Fathers of the Society of St. Joseph. There are 134 students being educated there for colored work exclusively. In Mississippi the Fathers of the Divine Word are engaged in educating colored boys for priesthood. Another seminary in Tenafly, N. J. has been started by the Lyonese Fathers of the African Missions.

AID IS ASKED FOR NEGRO AND INDIAN MISSIONS

Washisgton, D. C., March 11 (Preston News Service)—Negro and Indian missions of the Catholic church are the subject of a special appeal signed by Cardinal Dougherty of Philadelphia, Cardinal Hayes of New York, and Archbishop Curley of Baltimore, and sent to all Catholic churches of the country.

The appeal takes cognizance of the fact that of 10,000,000 Negro Ameri

cans, few are Catholics, and states that the condition is not due to indifference on the part of the Negro. It is stated that wherever Catholics have opened schools in the South for Negroes they are taxed to capacity and hundreds are turned away for lack of means.

Three seminaries supply priests for work among colored people. A new preparatory seminary at Newburg, on the Hudson, is being built by the Fathers of the Society of St. Joseph. There are 134 students being educated there for colored work exclusively. In Mississippi the Fathers of the Divine Word are engaged in educating colored boys for priesthood. Another seminary in Tenafly, N. J., has been started by the Lyonese Fathers of the African Missions.

CATHOLICS MAKE STRONG BID TO INCLUDE US AMONG PARISHONERS

WASHINGTON, D. C., April 3.—In a special appeal to all Catholic churches throughout the country Cardinal Doughtery of Philadelphia, Cardinal Hayes of New York, and Archbishop Curley of Baltimore, have asked their parishoners to lend hearty support to a movement on foot to include the black man and the Indian within the Catholic fold.

The appeal takes cognizance of the fact that of 12,000,000 black Americans, few are Catholics, and states that the condition is not due to indifference on the part of the black man.. It is stated that wherever Catholics have opened schools in the South for Negroes they are taxed to capacity and hundreds are turned away for lack of means.

There seminaries supply priests for work among colored people. A new preparatory seminary at Newburgh, on the Hudson, is being built by the Fathers of the Society of St. Joseph. There are 134 students being educated there for colored work exclusively. In Mississippi the Fathers of the Divine Word are engaged in educating colored boys for priesthood.. Another seminary in Tenafly, N. J., has been started by the Lyonese Fathers of the African Missions.

NEGRO CATHO[illegible]S ORGANIZE

New York, N. Y., March 18.—The Federated Colored Catholics of the United States formed in Washington a year ago, has adopted a constitution and laid plans for a vigorous expansion campaign. The aim of the organization is to band the 250,000 to 270,000 colored Catholics in this country into a central organization. The president of the federation is Prof. Thomas W. Turner, of Hampton Institute, Hampton, Va.

THE CATHOLIC CHURCH AND NEGROES

Saint Joseph's Mission,
P. O. Box 1237, Richmond, Va.
February 28, 1925.

THE EDITOR,
THE CRISIS,
New York.

Dear Sir:

Anent the article: "Thy people shall be my people", you may assure the author that she can dry up her tears—she weeps over the fact that the last of the "old guard of New England men and women who went South to teach black children" has just departed. Please assure the dear lady that there are probably nearly two hundred priests and brothers and sisters from New England and its environs laboring without pay in the South today and many of them are "old guards". We have several sisters here who are over forty years in the service; there are many more in Norfolk, throughout North Carolina, in Tennessee, etc. I do hope that the weeping lady will now dry up her tears and be comforted.

Respectfully yours,
(Signed) JOSEPH B. GLENN.

March 16, 1925.

Mr. Joseph B. Glenn,
St. Joseph's Mission,
P. O. Box 1237,
Richmond, Va.

Dear Mr. Glenn:

The "old guard" of Catholic priests and sisters teaching in the colored South deserve all credit for their unselfish work. Of course they are not laboring "without pay" because they are assured of food and clothes and shelter for life which is more than most of us are; and especially they differ from teachers like Elizabeth Pingree in this fact: they are unable or unwilling to produce leaders for the black race. In 400 years the American Catholic Church has ordained less than a half dozen black Catholic priests either because it has sent us poor teachers or because American Catholics do not want to work beside black priests and sisters or because they think Negroes have neither brains nor morals enough to occupy positions open freely to Poles, Irishmen and Italians. Which is the real reason, dear Mr. Glenn—we pause in our tears for a reply and for a reply more humbly suitable to the great and glaring failure of the Catholic Church among American Negroes than your first flippant and sarcastic note.

Very sincerely yours,
(Signed) W. E. B. DuBois.

March 20, 1925.

Dear Dr. DuBois:

I am much surprised that my note of the 28th of February should prompt you to send a reply so bitter. I beg of you as a personal favor that you kindly send me a copy of my letter to you.

My mind travels with your own up to a certain point in matters you touched on in your letter.

It is disgraceful that we have not provided more and better schools. I beg to assure you that nobody can remedy such defects more quickly than yourself. Give publicity to the defects as you observe them. The sluggishness to provide means is not due to any hostile feeling but to a condition peculiar to Catholic life. Up to and including the present time the Church in America has been put to it to provide suitable housing for worship and education to accommodate the multitude of immigrants arriving on these shores yearly. To such an extent is this true that up to ten years ago Catholic America did not have one priest on the foreign missions; and in contributions to foreign missions she was several thousand dollars behind Canada or Ireland. However, I do not mean to imply that nothing has been attempted. There are hundreds of colored Catholic schools scattered throughout the country. The product of these schools will take the reins of leadership some day. The process of training may be slow but it is deep. These schools are becoming more numerous and are getting better year by year. They have already turned out several thousand colored sisters. You should get acquainted with these sisters, they have lots of God's grace and marvelous zeal. These sisters stand in the first ranks of American life and we can all follow their leadership with perfect security. We have not been altogether bankrupt in putting colored people into place in American life. Bishop Healey of Portland, Maine, the bishop of a powerful diocese was a colored man. I do not know of any other denomination which has raised a colored man to be the spiritual ruler of many thousands of whites and yet to have but a mere handful of colored followers. His brother, Father Healey, be-

some of the most influential men and women in the University. The president is Professor William Edward Collinson an M.A. from London and a Ph.D. from Heidelberg, Professor of German at the University. There are, according to a peculiar tradition at Liverpool, three co-equal vice-presidents: Professor Percy Maude Roxby, B.A., of Christ Church, Oxford, one time member of the China Education Commission; Mr. H. King, a lecturer at the University; and Mrs. Beattie, President of the East and West Friendship Society of Liverpool. The secretary is Mr. I. H. Mougy whom I mentioned earlier. He has taken his degree at a University in Egypt and is now doing research work in the economics of cotton at the University. The treasurer is an undergraduate, Mr. K. Gibson, from Australia.

Following the election a rather general hub-bub and international disagreement occurred over the place and date of the proposed tennis and garden party. A Spaniard argued most fervently for a Friday but a neatly dressed South African pleaded for Monday because he had an examination on the other day. He carried the house with his jocular remarks and received the typical English applause (shouts of "hear! hear!" and loud stamping of feet). They

and colored Catholic leaders in South America.

Respectfully,

(Signed) JOSEPH B. GLENN.

March 24, 1925.

Dear Sir:

You miss the main point of my criticism. The Catholic Church in America stands for color separation and discrimination to a degree equalled by no other church in America, and that is saying a very great deal. In this it is false to the great tradition of Catholicism through the ages—in Europe, Asia and Africa, in South America and the West Indies. I am not blaming the Church for so few Negro schools, I am blaming it because in its higher schools it has with few exceptions rigidly excluded Negroes and refused to educate black priests or even give high school training to black children until it could afford a complete and separate set of Negro schools from kindergarten to college and seminary. And today instead of even building a great "Jim Crow" system with a university at the top, it is multiplying primary schools of the lowest and most inefficient type with nearly all the teachers white. Meantime the white parochial schools, even in the North, exclude colored children, the Catholic high schools will not admit them, the Catholic university at Washington invites them elsewhere and scarcely a Catholic seminary in the country will train a Negro priest. This is not then a case of blaming the Catholic Church for not doing all it might—it is blaming it for being absolutely and fundamentally wrong today and in the United States on the basic demands of human brotherhood across the color line.

THE CRISIS is no enemy of Catholicism. We admire and praise much of its mighty history. I have just written for the Knights of Columbus a volume in their admirably conceived series of monographs for inter-racial understanding of the making of America. But because Catholicism has so much that is splendid in its past and fine in its present, it is the greater shame that "nigger" haters clothed in its episcopal robes should do to black Americans in exclusion, segregation and exclusion from opportunity all that the Ku Klux Klan ever asked.

Very sincerely yours,

(Signed) W. E. B. DUBOIS.

OLD CATHOLIC CHURCH ACQUIRED BY NEGROES

CINCINNATI, Ohio, Oct. 21.—A church which has for 80 years served as a center of worship for the German Catholics of this city has passed into the hands of Negro worshippers of the West End.

The church was formerly known as the Holy Trinity Church. A generation ago it was the center of the most fashionable German settlement, but time has transformed the locality into a Negro settlement.

The church has a well equipped gymnasium and a parish school.

COLORED CATHOLICS OF AMERICA MEET

(By Associated Negro Press.)

Washington, D. C., Dec. 10.—The first annual convention of the Federation of Colored Catholics of the United States convened here December 6 through December 7.

The conclave held its sessions at the National Catholic Welfare Council Building, 1314 Massachusetts Avenue, northwest.

Francis Spriggs of this city, chairman of the publicity committee, announced "the purpose of the convention is to consider various questions of vital importance to the Catholics colored people particularly and my race generally."

Colored Girls Take Veil In Solemn Rites

Clad in bridal robes of white, four young colored novices received the white veil of the Order of the Handmaids of the Most Pure Heart of Mary, the mother house of which is located at 8 East 131st street, at a solemn ceremony in the Church of St. Benedict the Moor, Sunday, December 6.

The church was thronged when the postulants entered, attended by four little flower girls and Mother Theodore, the superioress of the order. Monsignor Thomas O'Keefe celebrated the mass, which was graced with the presence many prominent clergymen.

Monsignor O'Keefe delivered a brief sermon, in which he described the sacrifices and hardships of religious life. In closing, he told the novices that they were still free to return to the world. Whereupon each of the postulants reiterated her determination to espouse religion. The holy habit and white veil of the order were then bestowed upon them.

The new handmaids retired and donned the sombre black garb. They returned to the church immediately afterwards and the service was closed with Benediction of the Blessed Sacrament.

The four newly veiled sisters are Sister Mary Monica, formerly Julia Eduard; Sister Mary Gertrude formerly Amelia Nicholas; Sister Mary Hoseph formerly Agnes Nernon and Sister Mary Clair formerly Edna Crawford.

COLORED CATHOLICS MEET IN WASHINGTON

(By A. N. P.)

WASHINGTON, D. C.—The first annual convention of the Federation of Colored Catholics of the United States convened here December 6 and 7.

The conclave held its sessions at the National Catholic Welfare Council building, 1314 Massachusetts avenue, northeast.

Francis Spriggs of this city, chairman of the publicity committee, announced the purpose of the convention is to consider various questions of vital importance to the Catholic Colored people, particularly and my race generally."

Catholics Initiate Jim-Crow Policy

Services for Negroes Held in Basement—That for Whites Upstairs

PHILADELPHIA, Dec. 14.—According to Clarence F. Clarke, a Catholic, the Catholic Church is forsaking its established policy of fairness to all races and under Cardinal Dougherty has established a jim crow church in West Philadelphia within the shadow of another Catholic church. This is supposed to be contrary to the teachings of the great Catholic Church. All the people who are members of the Catholic Church who reside in a particular parish are supposed to attend the church in that parish, according to Mr. Clarke.

Several of the members are protesting against the treatment accorded them.

A committee waited on Cardinal Dougherty and, according to the statement of the chairman, the Cardinal is in harmony with the segregation program. It is further reported that some of the white priests do not want colored people in their churches and suggested that colored people should be glad to attend the jim crow church.

Father Deaver, who is the priest in charge of the colored work and who has shown great interest in the race problem since his appearance here, says that it is a matter of expediency; that the majority of the colored parishioners desire a separate church and that much good will be done that could not be accomplished otherwise.

The thing that is reported to give the colored members the greatest amount of concern is the fact that two services are being conducted at the same time in the identical church—service for colored people in the basement and one on the main floor for whites. According to some of the members, the case will be reported to the Pope, as it is against the great established principles of the Catholic Church.—Philadelphia Tribune.

Church - 1925.

Catholic.

NEW YORK CITY AMERICAN
MAY 12, 1925

Thousands Attend Funeral Services for Mons. Burke

More than two thousand persons, including many of his parishioners and close personal friends, attended funeral services yesterday morning for the Rt. Rev. Monsignor John E. Burke, for eighteen years general director of the Catholic Board for Mission Work Among the Colored People. Monsignor Burke died Thursday at his home, No. 134 Rich avenue, Mount Vernon, in his seventy-fourth year.

Mons. J. E. Burke

The pontifical requiem mass was celebrated at ten o'clock in St. Patrick's Cathedral by Bishop Hoban of the Scranton, Pa., diocese, a classmate of Monsignor Burke. He was assisted by Monsignor Wall, Monsignor Chidwick was deacon, and Monsignor Hickey, subdeacon. The eulogy was delivered by Monsignor Thomas M. O'Keefe, rector of the Church of St. Benedict the Moor, which was founded by Monsignor Burke.

Three requiem masses were celebrated earlier in the day at 7, 7:30 and 8 o'clock in the Church of St. Benedict the Moor, on Fifty-third street, from where the cortege consisting of more than one thousand persons and a number of automobiles marched to St. Patrick's Cathedral.

Following the services at St. Patrick's, the cortege proceeded to Calvary Cemetery, where interment was made.

NO FURTHER COMMENT SAYS FATHER IRETON

No Change In Recent Direction Excluding Colored Worshippers

"I have no further statement to make other than that contained in the letter published in the Afro-American some time ago," the Rev. Peter L. Ireton, Acting Pastor of St. Gregory's Church, told a representative of this paper, Wednesday.

In the letter referred to the Rev Mr. Ireton requested two score worshippers who had found it convenient to attend services there to not come to masses and night services. The reason given was that St. Gregory's was not large enough to seat its own parishoners and needed the two rear seats occupied by the colored attendants.

It was also suggested that the colored attendants had a duty to attend and support St. Peter Claver, their own parish, and they were asked to remain out of St. Gregory's after March 22.

Disavows Color Line

When the attitude of some of the members that the request was a virtual drawing of the color line at St. Gregory's, was pointed out to the Rev. Mr. Ireton, he disavowed any such intention. Since the direction to stay away, however, the colored members have done so, and there has been no change of plans on the part of St. Gregory's to recall the request.

The matter is said to have been taken up in a meeting at St. Peter Claver, but nothing has been done and there is nothing else to say about it, according to the acting pastor.

COLORED CATHOLICS ERECTING $17,000 CHURCH IN FLA.

FERNANDINA, Fla., May 13.—The Colored Catholics have completed arrangements for the erection of a $17,000 church building designed after the English style architecture on the northeast corner of Third and Calhoun streets. Mr. W. S. Rivers, a local architect, completed drawings and was awarded the contract on which work began immediately. It is planned to have the church building finished by the latter part of the year. The spot is one of the most scenic along Third street and yields an ideal setting for a building of the type planned. Hollow tile and brick are being used in the construction.

20,738,447 CATHOLICS REPORTED IN AMERICA

There are 20,738,447 Catholics in the United States, according to the 1925 edition of "The Catholic Press Directory," just published by Joseph H. Meier, of Chicago. This directory is endorsed by the Catholic Press Association of the United States.

The directory shows that the Catholic Church has gained 1,608,770 members during the last [illegible] years.

The compiler also points out that the increase in the number of Catholics during the last ten years was 4,429,137, despite the restriction of immigration during the last few years.

According to the new directory, there are 60,150 sisters and nuns in the United States; 23,697 Catholic priests; 216 seminaries, universities and colleges; 208 monasteries, abbeys and scholasticates; 592 convents and novitiates; 607 academies and boarding schools; 611 high schools; 559 hospitals and sanitaria and 598 charitable institutions.

There are 264 Catholic papers and periodicals in the United States.

VISITOR SAYS TRAINING OF RACE YOUTH FOR PRIESTHOOD IS SUCCESSFUL MOVE

DENVER, Col., July 16.—The Rev. Florian Haas, of the Society of the Divine Word, who preached at St. Francis de Sales' Church Sunday morning and who is to take the place of the Rev. William O'Malley of St. Mary Magdalen's when the latter is visiting in Ireland, spent the last several months at St. Augustine's Mission House, Bay St Louis, Miss., where a group of thirty Negro youths are being prepared for the Catholic priesthood. Many of the young men have now advanced far enough in their studies to make their novitiate in the Society of the Divine Word, after which they will enter the major seminary. It will be only a few years until classes of Negro priests come out every year.

Many Bishops have already asked for these priests. The Society of the Divine Word has found that there are some exceptionally brilliant young men in their Negro classes and they have not only equaled, but have surpassed, the average white student in some tests that were given to both. Like the colored people everywhere, they show the greatest gratitude for what is done on their behalf.

At the present time there are less than half a dozen negro priests in America. But the policy of the Catholic Church is always to get a native clergy and the Popes have emphasized this fact in recent years, as part of the great missionary revival in the Church.

Sometimes it is said that the negroes prefer white priests. When asked about this, Father Haas declared: "No people has ever yet been found that did not prefer its own priesthood. The fact that the negro Protestants usually have their own seperate demoninations and have 40,000 negro clergymen ought to give us an indiction of what the negro Catholics prefer. We should like to get a negro boy from Denver to study for the priesthood, to work afterwards, very likely, among his own people in this city."

Archbishop Fumasoni-Biondi, the Apostolic Delegate to the United States, paid a visit some months ago to St. Augustine's mission house.

NEW BISHOP

Father T. O. Johns, the newly elected Bishop in Harlem, New York.

WILL THE NEGRO BECOME CATHOLIC? MINISTER QUERIES

Dr. George L. Cady, Distinguished Divine, Suggests Possibility of Race Being Forced In Catholic Church.

REFERS TO CORDIAL RECEPTION GIVEN

The Rev. Dr. George L. Cady, distinguished secretary of the American Missionary Association, started a current of thought not heretofore exploited when he raised the question: Will the Negro become Catholic? and at the same time made statements which almost utter a prophecy that he will, on account of Ku Klux Klan persecutions, as reported in a recent issue of the Springfield (Mass.) Union.

Protestant In The Past

Negroes in this country in the past have been overwhelmingly Protestant, but an increasing drift toward Catholicism has been noted among them in late years. Is the Klan policy of branding Negroes, Catholics and Jews as un-

American elements bringing this great body of people together in a common sympathy that is manifesting itself in augmenting the Catholic forces with 11 million colored Americans? And is the un-Christian attitude of the white Protestant churches in unwelcoming and discriminating against Negroes in their pews, in contrast with the cordial reception accorded colored people in Catholic churches, another factor which is working silently to draw the race from Protestantism to Catholicism? Dr. George L. Cady raises these questions and his explanatory statements are virtually affirmative answers. He says:

"Put yourself in place of the colored man," he says. "This klan has proscribed you and your race in a demonstration of a white Protestant supremacy. But it has also proscribed the Catholic Church and has drawn a clear line—on the one side white Protestantism and on the other the Catholic Church and with it yourself and your people of black skin. You have neither the time nor the heart to reason—what wonder if you accept the company into which you have been thrust and which holds out to you the arms of a Christian through Catholic fraternity? One wonders just how the klan statemen figure out that they are to destroy the power of the Catholic Church by driving into is fields a considerable part of our 11,000,000 Protestant Negroes?"

Contrasts Church Attitude

Dr. Cady also draws a contrast between the welcome that has been given the colored man entering a Protestant Church and that accorded in the Catholic edifice. "If you enter a Protestant church you, a colored man, rarely find a welcome there, but are usually shown to a corner provided in the gallery. Again, if you seek a Protestant church you are likely to find a dingy, dilapidated building devoid of paint or ornament. Or perhaps a situation like that in Boston where the Congregationalists, while themselves worshipping in most beautiful edifices, have for a quarter of a century porvided for your meetings only a shabby old storeroom. That there are noble exceptions does not minimize the fact that these conditions are found nearly everywhere.

"On the other hand, here stands a Catholic church with a beautiful and ornate ritual, a ceremonialism enriched by procession and glittering robes and a beautiful church building located in the most commanding part of the city. You enter its doors, always open. You are welcome to any part of the house and find yourself for the time being an equal member of a democracy which knows no distinction of race or color. For whatever may be the unapproachable autocracy behind the altar, in the pews of the Catholic Church three is the utmost democracy. What may happen there if your race becomes numerous does not concern you; for the present you have found a religion and a church home where one man is as good as another."

Describes New Movement

Dr. Cady describes the new movement for winning the Negro to the Catholic faith and stated that the mission is now fairly on foot and, as usual with all Catholic movements, is well organized and financed.

"Dr. Cady declares that the klan is not Christianity, but is a denial of all that Jesus Christ came to teach. He affirms that the Negro has come to a degree of race pride and race ambition little understood by the white man. The whole race is being powerfully moved by that which has come to be one mastering passion—to come on and up—cutting out any thing and everything which has hitherto entangled and hindered progress.

CATHOLICS PASS RACE RELATIONS RESOLUTION

"Guard Against Temptations Of Fostering Racial Strife," Clause Reads

CLEVELAND, O., Oct. 7.— The 69th convention of the Catholic Central Verein passed this following resolution at its meeting, held here, recently:

The spirit of the Constitution of our country makes for that true tolerance among our citizens which Christian justice and charity enjoin on all men. Human pride, augmented by other passions, leads to a disregard of the rights of others and the obligations of brotherly love. Differences of race, color, language wealth and social standing are stressed, leading to mutual dislike, distrust, social unrest and even enmity and hideous crimes.

Since the citizenry of our country is made up of men of various races and nations, it especially behooves us to guard against the temptation of fostering racial strife, while we should do what lies in our power to promote peace and goodwill among all men, always ready to actively assist in the solution of our racial problems.

Mindful of the fact that one of the first and foremost saints of the New World, St. Peter Claver, devoted his life to the Negroes, and that even ahead of such glorious martyrs as Isaac Jogues, an Afro-America, was beatified by the Church, the Blessed Martin de Porres, let us in a special manner devote our attention to relieving the condition of the members of the Negro race, subjected to so many injustices, not merely denied rights guaranteed them by the constitution, but made to suffer slights and indignities which deeply offend them. They, too, are our neighbors, both under the law of Christ and that of our country.

"We therefore wish to impress on our members the obligation to labor for amicable race relations and to grant their assistance to all efforts to bring them about."

CATHOLICS PLAN AN ANNUAL CONVENTION

Washington, D. C.—The Federation of Colored Catholics of the United States will meet in annual convention December 6 and 7 at the National Catholic Welfare Council Building, 1312 Mass. Ave., N. W.

This convention will be the first gathering of its kind to be held in many years. Delegates, lay and clerical will assemble from all parts of the country.

Various questions which are vital to the welfare of the Catholic Colored people and the colored people as a whole will be considered during the sessions. Many of the Catholic agencies working among colored people will be represented by their directors.

Among the prominent speakers will be Archbishop Curley of Baltimore, Rev. Dr. E. C. Kramer, Director of the Board of Negro Missions of New York, Rev. S. L. Theobald, of St. Paul, Minn., Hon. Eugene Marshall, of Chicago, Mrs. Bunn of Philadelphia, Professor Victor Daniel, Principal of Cardinal Gibbons Institute and Prof. Eugene Clark, Principal of Miner Normal School, Washington, D. C., Dr. T. W. Turner of Hampton Institute, and others.

GERMAN-AMERICAN UNION FOR TOLERANCE

THE 69th Convention of the Catholic Central Verein passed the following resolution at its last meeting:

The spirit of the Constitution of our country makes for that true tolerance among our citizens which Christian justice and charity enjoin on all men. Human pride, augmented by other passions, leads to a disregard of the rights of others and the obligations of brotherly love. Differences of race, color, language, wealth and social standing are stressed, leading to mutual dislike, distrust, social unrest and even enmity and hideous crimes.

Since the citizenry of our country is made up of men of various races and nations, it especially behooves us to guard against the temptation of fostering racial strife, while we should do what lies in our power to promote peace and goodwill among all men, always ready to actively assist in the solution of our racial problems.

Mindful of the fact that one of the first and foremost saints of the New World, St. Peter Claver, devoted his life to the Negroes, and that even ahead of such glorious martyrs as Isaac Jogues, an American Negro was beatified by the Church, the Blessed Martin de Porres, let us in a special manner devote our attention to relieving the condition of the members of the Negro race, subjected to so many injustices, not merely denied rights guaranteed them by the constitution, but made to suffer slights and indignities which deeply offend them. They, too, are our neighbors, both under the law of Christ and that of our country.

We therefore wish to impress on our members the obligation to labor for amicable race relations and to grant their assistance to all efforts to bring them about.

26,000 CATHOLICS IN THIS ARCH DIOCESE

7,000 In Baltimore; 11,000 In Washington; 8,000 In Rural Places

SOUTHERN MARYLAND COUNTIES IN LEAD

Prince Georges, Charles And St. Mary's Have 95 Per Cent Of Roman Faith

By The Rev. P. E. Conroy
(In Catholic Review)

The total Negro population of the Archdiocese of Baltimore is 306,245. Of these 198,322 live in Baltimore City, with an estimated Catholic popufation of 7,000, or over 6 per cent; 109,341 live in the District of Columbia and have an estimated Catholic population of 11,000, or about 10 per cent; 88,537 live in the towns and rural sections of the Archdiocese, with an estimated Catholic population of 8,000, or about 10 per cent. Ninety-five per cent of these Catholics live in the three counties of Prince George, Charles and Saint Mary's.

The Negro rural population of the Archdiocese si what concerns us and is divided as follows:

Cumberland, 5 per cent Negro, has a colored population of 1,236, and of these 210 are children of school age. Between the years 5 and 14.

Hagerstown, 6 per cent Negro, has a colored population of 1,509. The children of school age number 295.

FREDERICK

Frederick, 14 per cent Negro, with a colored population of 1,236, and of these 270 are children of school age.

Havre de Grace, 18 per cent colored with a Negro population of 800, and 141 children of school age.

Annapolis, 37 per cent colored, with a Negro population of 2,954, and 430 children of school age.

Brunswick, Frostburg and Westminster have a Negro population of about 250 each.

Allegheny County is 2 1-2 per cent colored, and has a total Negro population of 1,825, and 312 children of school age.

Washington County is 6 per cent colored, and has a Negro population of 1,734, and 365 children of school age.

Frederick County, 10 per cent Negro, 4,764 population, and 1,015 children.

BALTIMORE COUNTY

Baltimore County, 10 1-2 per cent Negro, 9,099 population, and 1,350 children.

Harford County, 18 per cent Negro, 4,063 population, and 900 children.

Howard County, 23 per cent Negro, 3,502 population, and 736 children.

Montgomery County, 29 per cent Negro, 8,282 population, and 1,891 children.

Anne Arundel, 35 per cent Negro, 13,411 population, and 2,500 children.

Calvert County, 49 per cent Negro, 789 population, and 1,160 children.

NO ORGANIZATION

There is no Catholic organization of any description among these people, save that a few here and there attend the local church. Even in Calvert County the pastor, an apostolic man, informs me there are only a few. With commendable zeal, Father Michael Ryan of Ellicott City, has opened a school for colored children of his parish, taught by the Sisters of Notre Dame and has 46 pupils.

NOTRE DAME

In fulfillment of a vow made by a Sister of Notre Dame, who was saved from drowning by a colored man, to devote her life to the education of colored children, a school was opened in Annapolis some years ago. The school has about 96 children who come under the influence of the church. Father Harden still continues a school for 15.

Tradition has it that Fathers Albert Smith and John Collins had a colored sodality during his stay in Frederick.

Rev. Fathers Bernard Lennon and Harry H. A. Quinn, while pastors of Taneytown, had their teachers hold school for one hour daily where Negroes of the parish learned reading, writing and Catechism.

I know of no other positive efforts in all these counties to evangelize the Negro.

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Catholic.

Kelly Miller Says

As we look about the world, we find little race prejudice where the Catholic Church exercises undisputed control. In South America, there is little or no race prejudice as such.

The American Protestant carries race prejudice to Cuba or Porto Rico and to all lands where he asserts domination.

The determined attitude of the Catholic Church has never swerved from the moral and spiritual unity of mankind.

Federated Catholics

I have received numerous inquiries asking why my releases of late have been dealing mainly with religious topics, rather than with industrial, economic, political and educational issues which are now agitating the public mind. My reply is that in the first place I regard the religious question as paramount of all others. I normally find myself more deeply interested in this field than any other.

In the second place, there is scarcely any other lay pen that is giving serious and comprehensive attention to this aspect of the Negro problem. In the third place, I have found it necessary to treated the other aspects of the problem, and shall continue to do so as the several issues focus themselves upon public attention.

Just now the race is in the midst of an educational storm and a political calm. I shall revert to both of these in due season. My recent contribution to the American Mercury on the Negro as a workingman indicates my sustained interest in the industrial situation; while my letter to the New York Times of November the eighth shows that the problem of the right type of education weighs heavily upon my mind.

The recent political banquet given by Mr. Chism in the city of Washingon will revive political discussion, in which, my readers may rest assured that this writer will take a becoming part.

Catholic Problems

There lies before me a circular announcing the forthcoming session of "The Federated Colored Catholics of America" to be held in the city of Washington, December seventh and eighth. The object of this conference is clearly set forth in the words of the circular:

"Various questions which are vital to the welfare of the Catholic colored people and to the colored people as a whole will be considered." Not only the Catholic colored people but Catholic agencies working among colored people will be represented by their directors.

The race problem runs deeper than religious alignment. Whatever the denomination, Protestant or Catholic, the Negro contingent finds it necessary to meet in racial session, apart from the general body, to discuss their peculiar problems and proscriptions.

The Negro Presbyterians, Congregationalists, Episcopalians and the rest, hold regular sessions to consider their separate segregated interests aside from the broader welfare of the great denomination to which they are attached. Recently in the City of Washington, the Negro division of the Young Men's Christian Association met several days in advance of the general body to shape up their special policies. The Colored Catholics, therefore, are merely following in the wake of their Protestant exemplars.

A Universal Church

The Catholic Church, as the very term implies, is a universal church. The Protestant denominations, on the other hand, are limited mainly to the white races, and more especially to the Teutonic division of that race.

Macauley pointed out in his essay on the History of the Popes that the Reformation of Luther made as much geographical and racial conquest in the time of its founder as it seems destined to accomplish. A line can be drawn dividing Europe into Catholic and Protestant jurisdictions which would almost coincide with the split which took place in Luther's day.

The further expansion of Protestantism has been through the process of colonization and expansion of the sub race varieties already influenced by the great reformer. The Catholic Church is a united, coherent, consistent, persistent religious force, and has a world mind, a world policy and a world purpose.

On the other hand, what we call Protestant Church is composed of two hundred and two different denominations which are often times more hostile among themselves than to the Catholic Mother from which they sprang.

Less Prejudice

The raging issue of Modernism and Fundamentalism which threatens to split each of the Protestant sects causes scarcely a wave of trouble to roll across the Catholic's peaceful breast. It is natural therefore to expect less prejudice on account of race, color and class, in the universal than in the one of limited and local jurisdiction. And this is precisely what we find to be true by observation.

As we look about the world, we find little race prejudice where the Catholic Church exercises undisputed control. In South America, where the race situation is even more complex than in the United States, there is little or no race prejudice as such. The American Protestant carries race prejudice to Cuba and Porto Rico, and to all lands where he asserts domination.

The Catholic Church preserves the weaker races where the Protestant destroys them. Mexico and Massachusetts are good illustrations of this assertion. In French Canada, the Indian trace is strong. In British Canada, the red man follows the dodo. In Rio Janerio race intimacy is normal—in Richmond, Va., it is anathema and aranathema.

Is this difference of racial attitude due to inherent difference of the racial stocks which have embraced the two types of religion or can it be attributed to the mollifying influence of the older and more universal dispensations? It would require a longer thesis than my present allotment to push this inquiry further back to its original principle.

Active In Uplift

I would not be misunderstood. The Protestant Church, especially in America, has been remarkably active in the uplift and betterment of the Negro race.

The bulk of missionary work has been accomplished by this body of churches. The Catholic Church by reason of its own subordinated relationship has done very much less. Thru its membership it has shown much of the same mode of race prejudice as the Protestant majority. This may easily be accounted for by what may be called deference to the dominant.

We are always prone to do as Romans do, while we are in Rome. The Roman Catholics are disposed to do even as the Protestants, while they are in Protestant lands. But we cannot have a permanent judgment upon specific performances, but upon the prompting attitude "Though I give my goods to the poor and my body to be burned, and have not charity, I am nothing."

The determined attitude of the Catholic Church has never swerved from the moral and spiritual unity of mankind. Spiritual kinship transcends all relations of flesh and blood. "Be ye like minded" says the Christian ideal. "Be ye like blooded" seems rather to be the ideal of that section of the white race that has embraced the Protestant creeds. In the League of Nations, it was the Protestant powers which defeated the proposition of the Equality of Races.

Klan Influence

It would seem that the Ku Klux Klan is the embodiment of Protestantism in its intolerant spirit of racial exclusiveness. Its spread follows very closely the line of orthodox Protestant religion. Its membership is composed mainly of Fundamentalists. The Modernists, as a class are much more liberal minded towards other races and nationalities.

When the Negro acquires a world mind, he will free his thoughts from the narrow environment of the United States and look over the world, and determine, if he can, why Catholic France and Italy are more tolerant of other race varieties than Protestant England and Germany? Why is it that race prejudice and the line of religious cleavage coincide so closely?

But I dare say that I have gone much further than the coming conference is calculated to follow. However, these great principles will furnish a background against which they may project all of their deliberations.

The Negro in America represents an inherently weak group which needs to attach itself to some great body which has the power and disposition to protect and defend him. There are three great forms of organization which are able to protect the weak and defend the helpless—the Republican Party, the capitalists, and the Church.

Supporting Agencies

The Negro relies upon these great supporting agencies. Although the Republican party buffets and baffles him he still adheres to its fortunes because he feels that besides it there is no other eye to pity and arm to save. In the domain of industry capital occupies the place that the Republican party [illegible] in the political arena.

In religion, the Protestant Church could, if it would, defend and protect him against lynching, lawlessness and the Ku Klux Klan, but alas, it will not.

A body of Christians bent upon denying a professor of Howard University the right to occupy the house which he had lawfully purchased, met in a Catholic church and began their unrighteous proceedings by singing—"Onward Christian Soldiers." Complaint was made against the Catholic priest to those higher up. He was called to sharp account. The meetings continued to hold their sessions. They still sang "Onward Christian Soldiers," but never a Catholic priest.

The Protestant clergy proceed in the way of their unrighteous prejudice, without restraint or rebuke. Dr. Sweet of Detroit may be a Baptist but the great Baptist denomination of that city and of the nation remain as silent as the grave when he is denied his mandhood and human rights. Will the Catholic Church be able and willing to defend the Negro from the Klan and other forms of unrighteousness as the Protestant churches show little or no disposition to do?

More Negro Priests

I presume that the coming conference will discuss such practical topics as— "Why there are so few Negroes in the Catholic Communion." "How can the Negro's mind be disabused of the prejudice against the Catholic Church with which the Protestant denominatons have filled it from time immemorial?" "Why are there so few Negro priests, even in countries and communities where the Negro race constitutes the majority?" "Why not a healthy rivalry between the Protestant and Catholic Churches in this great moral and spiritual vineyard which is white unto harvest?"

Church—1925. A.M.E.

Dr. Harmon Elected Editor of Southern Christian Recorder

ATLANTA, Ga.— Rev. John Harmon of Atlanta, Ga. was elected editor of the Southern Christian Recorder by the bishops' council of the A. M. E. Church in mid winter session at Wilmington, N. C., last Friday. Dr. G. W. Allen, the retiring editor, had served 21 years, and his health failing him, he retired on half salary, and will remove with his son to Cleveland, Ohio. Dr. Allen will serve until May 13th. The plant will be removed to Atlanta, Ga. Dr. Harmon the newly elected editor, will establish a printing plant and publish the paper from its own press. He will conduct a regular job printing office and open a southern branch book store and publishing house.

PHILA. MORN. PUB. LEDGER
FEBRUARY 8, 1925

ALLEN IS PRAISED AS GREATEST NEGRO

Ministers Here Celebrate 165th Anniversary of Founder of A. M. E. Church

BEGAN LIFE AS A SLAVE

"Richard Allen, the greatest man the Negro race has produced upon American soil, is the only American living or dead, who has contributed any great practical principle to American Christianity," Dr. R. R. Wright Jr., editor of the Christian Recorder declared yesterday at the Philadelphia Preachers' meeting held at the headquarters, 631 Pine street, in the celebration of the 165th anniversary o Allen's birth.

"We come once a year to the celebration of the birth of the distinguished founder of the African Methodist Episcopal Church, and its first bishop, Richard Allen," he said. "But I may say that Richard Allen's greatness is not limited to the A. M. E. Church. Like all great men, he belongs to the ages. The world has not yet come to recognize the greatness of Richard Allen.

Celebration Widely Attended

The celebration was attended by ministers from Philadelphia, New Jersey, Delaware and other parts of the country, who gather each year to pay tribute to the leader of the Negro race in the United States, who began life as a slave and worked his way to freedom and renown.

"Richard Allen was the first man, so far as I know, to proclaim boldly the 'Fatherhood of God and the Brotherhood of Man' and to include in that brotherhood all men, whether they be white, black or otherwise," Dr. Wright said. "He was the first of great Christian preachers in America to stand up in principal and practice for the full manhood rights for the black Christian in all respects.

"For that reason I claim that he has added something to the growth of world-wide Christianity. It was he more than any other single individual who laid the foundation upon which Abraham Lincoln built the superstructure of human freedom."

After organizing Bethel Church in Philadelphia, Allen called a conference of ministers from Wilmington, Baltimore, Philadelphia and other cities and formed the African Methodist Episcopal Church in 1816. This Church now covers every State in the Nation, in Canada and has spread to foreign lands.

Advised Self-Help

"Richard Allen showed himself a great social statesman in that he was perhaps the first American to put the principle of self-help in the so-called Negro problem," Dr. Wright declared.

"He began life as a slave and worked until he bought himself out of bondage. He instructed his people, after he began to preach, that the only way to freedom was through self-support. Seventy years before Booker T. Washington was born, Allen was practicing and preaching the principles of self-help.

"His was the religion of an intensely emotional sort. He was always a child of God. He believed firmly that without the aid of God nothing could be done. He believed in God as present; he believed in Jesus Christ as real and he believed in the gospel as truth."

While far ahead of his time Bishop Allen was a practical man and a believer in getting "present work completed before starting on future needs," Dr. Wright pointed out.

Pioneer in Business

He was a pioneer in business. "The Free African Society" was founded by Allen and Absalom Jones. It was sort of a beneficial society and a forerunner of the present-day insurance companies. He was prominent in the aid work done among his people in the plague of 1793. He believed in the Negro, drew his support from them, thought as a Negro and was dependent on the white people for neither his money nor his thinking.

The American Colonization Society, formed in 1817 to send Negroes into their own country of Liberia as free men, failed, Dr. Wright said, while the work of Bishop Allen, who had no official support from national leaders, was a success.

Dr. Wright cited the fact that Bishop Allen was a great believer in education, and many schools scattered in all parts of the country today are supported by the A. M. E. Church.

"He was passionate for education," Dr. Wright said. "Though uneducated and of a despised people, he shrewdly saw the value of education to his people. Soon after he organized the African Methodist Episcopal Church he also opened a night school in Bethel Church, which for years connected with that church was one of the most popular and helpful schools for colored people in the City of Philadelphia."

DR. HARMON ELECTED EDITOR

Of Southern Christian Recorder

Rev. John Harmon, of Atlanta, Ga. was elected editor of the Southern Christian Recorder by the Bishops' Council of the A. M. E. Church in mid-winter session at Wilmington, N. C. last Friday. Dr. G. W. Allen, the retiring editor served 21 years. His health failing him, he retired on half salary and will remove with his son to Cleveland, Ohio. Dr. Allen will serve until May 13th. The plant will be removed to Atlanta, Ga. Dr. Harmon, the newly elected editor will establish a printing plant and publish the paper from its own press. He will conduct a regular job printing office and open a southern branch publishing house and book store.

A. M. E. MINISTERS HOLD ELECTION OF OFFICERS

Rev. J. H. McFarlin, president; Rev. J. R. Fleming, vice-president; Rev L. A. Townsley, secretary; Rev. R. T. Matthews, assistant secretary; Rev. B. V. Thornton, treasurer; Rev. J. G. Brown, floral treasurer; Rev. J. E. McCain, chaplain; Rev. A U. Freeman, assistant chaplain; Rev. I. N. Montgomery, chief marshal; Rev. T. J. Linton, reporter secular.

REPORT OF COMMITTEE ON CIVIC RIGHTEOUSNESS

Atlanta, Ga., Jan. 6, 1925.

To the President and Members of the A. M. E Ministers' Union

Greeting:

We, your Committee on Civic Righteousness, beg leave to submit the following:

Your committee cannot afford to sit idly by and see that others are taking lead in that of doing away with pistol totting, and are using their best endeavors to outlaw the use and even the manufacturing of such deadly weapons, which have proven to be one of the strongest and most effective enemies of good government, we therefore desire that this our Union go on record as one of the defenders and supporters of every movement which go to make for good government and for the protection of human life and limb.

Your committee is in hearty accord with the courts and judges in that of imposing heavy fines, of chain-gang sentences upon the violators of the law, and hope to see that both races, irrespective of color or nationality be meted out the same penalty before the judges and courts.

Your committee believe it to be our bound duty, first of all, to help in the salvation of the people, before bringing into the courts and have them branded as criminals. We believe that every means should be exhausted by the church and the civil authorities to help save the people before condemning them.

Respectfully submitted,
L. A. Townsley, Chm.-Secy.
J. W. Harmon,
H. D Canady,
J. L. Butler,
J. H. McFarlin,
C. G. Gray,
W. Boyd Lawrence,
W. G. Alexander,
J. T. Wilkerson,
C. A Wingfield.
Committee.

300 ATTEND BISHOP'S COUNCIL IN N. C.

Bishops, Pastors And Laymen At Semi-Annual Session Last Week

CALIFORNIA SELECTED

June Session To Be Staged There. New Orleans Named For 1926

Wilmington, N. C.—Over 300 bishops, pastors and laymen of the A. M. E. Church attended the semi-annual session of the Bishops' Council held in St. Stephen's Church, Fifth avenue and Red Cross street last week.

The council opened with services at 10 a. m. on Friday with 12 bishops as celebrants of the Holy Communion. Sermon was preached by Bishop W. Decker Johnson and Dr Charles E. Stewart sang a solo.

All of the bishops were present with the exceptions of Bishop B. F Lee and Bishop W. D. Chandler who are [illegible] Bishop W Sampson Brooks and Bishop J. E Gregg, who are in Africa.

Los Angeles, California, was selected as the place for the next meeting on June 27th and New Orleans as the place of the next meeting of February, 1926.

Eastern delegates to the Los Angeles session will assemble in Chicago and go by special train to California, taking the northern route going and the southern route returning. Bishop H. B. Parks, Bishop A. J. Carey and Bishop A. L. Gaines are the committee in charge of arrangements.

The connectional council, with the Rev. H. Y. Tooks, presiding, met at 12:30. The Rev. D. M. Baster, manager of the Book Concern, preached the sermon and the Rev. J. G. Robinson, editor of the Review, conducted the altar services. Saturday was "connectional night" with services and addresses by a number of church leaders. Meeting at 7:30 p. m., with Bishop W. A. Fountain presiding, the Kittrell College chorus gave a program. Six addresses marked the meeting. A banquet to the Bishops, general officers, college president, deans, visiting ministers and laymen followed the conclusion of the program.

Bishops Of A. M. E. Church In Statement To Country Note Advancement Of Race

Urge Interracial Cooperation, Union Of Three Great Race Bodies Of Methodists, and Denounce Haitian Occupation

Wilmington, Ky., May 11—The mid-winter session of the Bishops' Council of the A. M. E. Church, held here recently, was largely attended, The A. M. E. Church offers such a wide field for the Bishop H. B. Parks of Oakland, Calif., chairman, and there was a full attendance of prelates and general officers, with the exceptions of Bishop B. F. Lee of Ohio, who is retired from active service; Bishop W. D. Chappelle of South Carolina, who is sick; Bishop W. S. Brooks, who is in West Africa; and Bishop John A. Gregg, who is in South Africa.

Bishop J. S. Flipper of Georgia is secretary, and the others present were Bishops J. Albert Johnson and W. H. Heard of Philadelphia; John Hurst of Baltimore; J. H. Jones of Ohio; J. M. Conner of Arkansas; W. W. Beckett of Brooklyn; L. N. Ross of Washington; W. D. Johnson of Georgia; A. L. Gaines of Baltimore; Bishop R. C. Ransom of Tennessee.

General officers present were D. M. Baxter, business manager; R. R. Wright, jr., editor Christian Recorder; E. H. Coit, Missionary secretary; John R. Hawkins, financial secretary; Ira T. Bryant, secretary Sunday school Union; G. W. Allen, editor Church Review; S. J. Johnson, secretary Church Extension; S. S. Morris, secretary Allen Christian Endeavor League.

A review of the church work showed nearly 800,000 members; more than $350,000 Dollar Money yearly, and more than 2,00 superannuated preachers widows and orphans who are pensioned by the church. The June meeting will be held at Los Angeles, Calif.

The bishop issued a statement to the country, calling for deeper religious connection, interracial cooperation, and the union of independent Methodist—the three great Negro bodies: the A. M. E. C. M. E., and A. M. E. Zion Churches The Statement, written by Bishop Ransom, declared:

"African Methodism has survived through more than a century of poverty and struggle, to uphold the common origin of it's humanity, the honor and equality of it's manhood and to be free to make it's contribution to peace and love among men in the freest and broadest service that the sin and suffering of the world demand.

Inter-racial Co-operation.

"Today in our own country and throughout a large portion of the entire world men are divided by strife, hatred, oppression, and violence, over the question of race or color. The all-inclusive and unsectarian character of Christian religion should be a common lever and meeting place for all. The A. M. E. Church offers such a freedom to all and calls upon self respecting black folks who would follow Jesus Christ to unite with it and thus strengthen its power to break down the barriers in America and throughout the world.

"We believe in cooperation between the races on the basis of full manhood equality, justice and brotherly good will. We commend the policy of the Federal Council of Churches both in the participation it affords us for full fellowship as Churchmen and in its Commission on the Church and Race Relations which is working to replace friction and prejudice by interracial harmony, understanding and practical cooperation. We note with satisfaction the work of the Commission their striving for justice and amicable relations between the white and Negro Americans of that section. We call upon our pastors and people everywhere to extend their cordial support to these and other movements that aim to bring to practical application the ideal of brotherhood among mankind.

Union of Independent Methodists

"As the oldest independent self-governing body of Negroes in the world, the A. M. E. Church is deeply concerned to preserve, perpetuate and extend the power and ability of our race to organize and thus strengthen our influence in all departments of human life that go to make for freedom, service and co-operation among men. We are no less eager than in years past to see accomplished the Union of the three great bodies of Independent Negro Methodists. We have not ceased our efforts or upon prayers in this direction. We still stand ready to meet more than half way every friendly advance that tends toward Union and upon our ministers and members, in their several churches and communties everywhere, to maintain such a friendly attitude of cordial cooperation and friendship that the path toward Organic Union may be made smoother and our efforts in this behalf accelerated.

A More Aggressive Attitude

"We call upon our people to hold a firmer and more aggressive attitude in the exercise of their political influence and power upon the government of the United States, against its policy of agression and exploitation of the people of Haiti, Santa Domingo and the Virgin Islands. We ask that all the influence at our command be brought to bear to abolish race and color segregation in all Departments of the Federal Government.

"The door of economic opportunity in steadily widening for our race. Our wealth and material strength are rapidly increasing.

"Our scholars, artists and scientists are achieving distinction and winning honors.

"We call upon our church and ministry to rise to the opportunities of this new age. We must not surrender the spiritual and moral guidance of our race in this new day. Let our people as they go forward place GOD ABOVE GOLD, RIGHT ABOVE MIGHT, CHRIST ABOVE COLOR AND RELIGION ABOVE RACE."

THE UNION OF NEGRO METHODIST BODIES

For many years the African Methodist Episcopal Zion Church and the African Methodist Episcopal Church have been debating the question of organic union—the coming together of the two bodies. In reading the two church organs, the Star of Zion and the Christian Recorder, we find that the subject is under discussion between Bishop E. W. D. Jones of the Zion Church and Dr. R. R. Wright of the Bethel Church. The debate is on the ages of the two denominations with both claiming to be the senior.

It occurs to us that such discussions will avail nothing and amount to a loss of time and space, and more than that, they further the breach between the two denominations. The history of a denomination is important to that denomination; it is not so important to the public nor does it offer any news value, except as it indicates progress and service along the lines of its mission during that history. We should keep well our history, but not to the end that it would block the union of two bodies which, if united, would do a more constructive work and with less expense than they do separately.

Bishop Jones in his expressions on the subject made the remark that the Zion Church is the older of the two and the question of age keeps the two bodies separate. If the two denominations are willing to agree that this is the only point of separation and the only debatable question, and we will remain apart because of it, then of all institutions we are the most short-sighted and amount to a mass meeting of vassals with no object or aim. An institution that is not big enough to unite with another organization because t claims superior age is too weak for union with another.

There is no valid reason to be offered by any of these Methodist bodies of color why they should be separate. They claim that they left the white church for about one and the same reason; they established the Negro Methodist Church that they may be independent and exercise the freedom of religion and Christianity and to develop the strength of their own ministers and leaders which they were not privileged to do in the white church. They have done this admirably. The Methodist people have proved their ability to operate and carry on Christian missions. They have wasted millions of dollars and lost billions of opportunities to do a great service because of being separated as they are.

We have in America between twelve and fifteen million Negro people, 80 per cent of whom are in the South and the others are in various other sections of the country. They are divided into so many parts until it is hardly possible to get anything like a united expression. This division is due largely to the practice of the various denominations and the many confusing programs so often presented. These institutions form a kind of rival attitude.

Giving attention and time to what others are doing, it is seldom that we get down to a fundamental principle and a Godly plan of reaching the many millions of people who need the church in concerted action. We will be stumbling for the next hundred years to come if we are going to leave it to a few ambitious wiseacres to settle the question of organic union. The editor of this publication will never believe that union will be assured until the Christian-hearted ministers listen to the voice and pleadings of the Chris-

tian-hearted laymen for a better way that will save waste and one that will be more missionary and serviceable in its program.

The churches ought to be together. The laymen of all the denominations are the taxpayers, the burden-bearers and their burdens should be lessened as the time goes on and not increased because of the ambitious minister or elder who will block a program of union because he believes it would lessen the opportunity for the election of bishops or because some elder in the Zion Church claims that his father was the originator of the Methodist doctrine in America and some bishop will say to him that his father was the one and frustrate the plans with such childish dabbling.

What has the age of the denomination to do with the organization if it has a program and that program is being accepted by the people? Is it reasonable to expect that they will accept the bigger and better program, one that is less expensive, and perhaps the one that will extend itself further than the immediate circle of the church? Certainly the union of the three Methodist bodies would establish immediately the largest and most highly credited organization of any in America led on by Negro people.

We are spoiling a wonderful opportunity to be of service to ourselves

Bishops Of A. M. E. Church In Statement

Country Note Advancement Of Race

Urge Interracial Cooperation, Union Of Three Great Race Bodies Of Methodists, and Denounce Haitian Occupation

Washington, ... the undersigned members of the Christian Index should be a session of the Bishops' Council of the common lever and meeting place for A. M. E. Church, held recently, all. The A. M. E. Church offers such Bishop H. B.a freedom to all and calls upon self Parker, Oakland, Calif., chairman, and respecting black folks who would follow there was a full attendance of prelates Jesus Christ to unite with it and thus and general officers, with the exceptions strengthen its power to break down the of Bishop B. F. Lee of Ohio, who is barriers in America and throughout the retired from active service; Bishop W. world.

D. Chappelle of South Carolina, who is sick; Bishop W. S. Brooks, who is in West Africa; and Bishop John A. Gregg, who is in South Africa.

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We have in America between twelve and fifteen million Negro people, 80 per cent of whom are in the country. They are divided into so many parts until it is like a united expression. This division is due to what others are doing, it is seldom that the various denominations and the many confusing institutions form a kind of rival attitude. These institutions form a kind of rival attitude, and recognized by our nation. If we are going to speak to the nation, or to our state, we must speak through an organization of force and character. We haven't one organization in America that can attract the attention of the American government to any appreciable degree, and yet we whine and pine because of the lack of recognition and protection from our national law. We offer but little, we cannot expect much.

The question of being citizens of America is all too plain for an oration, but organizing, making citizens and having them become factors is a service of great importance and can best be done by the Negro for Negroes and that through organized effort.

The Negro churches in America are so badly divided, especially is this true with the Methodist Churches, that it makes the advance to any place of consideration doubtful. This is not to say that these bodies are not doing a creditable service in their present arrangement, but it is very expensive and should be changed.

The separation of the white Methodist Church during slavery was but reasonable; they divided on a question that was debated out and settled by an agreement. The separation of certain other interests in the South has some

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For many years the African Methodist Episcopal Zion Church and the African Methodist Episcopal Church have been debating the question of organic union—the coming together of the two bodies. In reading the two denomination; it is not so important to the public nor does it offer any church organs, the Star of Zion and the Christian Recorder, we find that the subject is under discussion between Bishop E. W. D. Jones of the Zion Church and Dr. R. R. Wright of the Bethel Church. The debate is on the ages of the two denominations with both claiming to be the senior.

It occurs to us that such discussions will avail nothing and amount to a loss of time and space, and more than that, they further the breach between the two denominations. The history of a denomination is important to that sighted and amount to a mass institution that is not big enough to unite with another organization because t claims superior age is too weak for union with another.

There is no valid reason to be offered by any of these Methodist bodies of color why they should be separate. They claim that they left the white church for about one and the same reason; they established the Negro Methodist Church that they may be independent and exercise the freedom of religion and Christianity and to develop the strength of their own ministers and leaders which they were not privileged to do in the white church. They have done this admirably. The Methodist people have proved their ability to operate and carry on Christian missions. They have wasted millions of dollars and lost billions of opportunities to do a great service because of being separated as they are.

We have in America between twelve and fifteen million Negro people, 80 per cent of whom are in the country. They are divided into so many parts until it is like a united expression. This division is due to what others are doing, it is seldom that the various denominations and the many confusing institutions form a kind of rival attitude, and recognized by our nation. If we are going to speak to the nation, or to our state, we must speak through an organization of force and character. We haven't one organization in America that can attract the attention of the American government to any appreciable degree, and yet we whine and pine because of the lack of recognition and protection from our national law. We offer but little, we cannot expect much.

The question of being citizens of America is all too plain for an oration, but organizing, making citizens and having them become factors is a service of great importance and can best be done by the Negro for Negroes and that through organized effort.

The Negro churches in America are so badly divided, especially is this true with the Methodist Churches, that it makes the advance to any place of consideration doubtful. This is not to say that these bodies are not doing a creditable service in their present arrangement, but it is very expensive and should be changed.

The separation of the white Methodist Church during slavery was but reasonable; they divided on a question that was debated out and settled by an agreement. The separation of certain other interests in the South has some

Richard Reporter

4-4-28

Christian-hearted laymen for a better way that will save waste and one that will be more missionary and serviceable in its program.

The churches ought to be together. The laymen of all the denominations are the taxpayers, the burden-bearers and their burdens should be lessened as the time goes on and not increased because of the ambitious minister or elder who will block a program of union because he believes it would lessen the opportunity for the election of bishops or because some elder in the Zion Church claims that his father was the originator of the Methodist doctrine in America and some bishop will say to him that his father was the one, and frustrate the plans with such childish dabbling.

What has the age of the denomination to do with the organization if it has a program and that program is being accepted by the people? Is it not reasonable to expect that they will accept the bigger and better program, one that is less expensive, and perhaps the one that will extend itself further than the immediate circle of the church? Certainly the union of the three Methodist bodies would establish immediately the largest and most highly credited organization of any in America led on by Negro people.

We are spoiling a wonderful opportunity to be of service to ourselves

A More Aggressive Attitude

we get down to a fundamenta... many millions of people who ... be stumbling for the next hun... a few ambitious wiseacres ... this publication will ... largely to the practice of the ... programs so often presented.

Giving attention and time ... the Christian-hearted ministers ... listen to the voice and pleadings of the people of

Church – 1925 I. Baptists.

SEATTLE W P INTELLIGENCE
JULY 5, 1925

NEGRO ISSUE DRAWS FIRE OF BAPTISTS

Whites Back Colored Delegate Forcing Consideration Of Problem; Resolutions Listed

The negro issue was raised during the closing hours of the Northern Baptist convention yesterday after the resolutions' committee report, calling for a re-opening of the Japanese exclusion question, indorsing the world court and making a strong plea for the enforcement of the eighteenth amendment, had been adopted.

H. Crawford, negro delegate from California, introduced a resolution declaring that the fourteenth and fifteenth amendments were being violated, as well as the eighteenth, and called for their enforcement.

WINS SUPPORTERS

Dr. Frederick L. Anderson raised formal objection to consideration of the resolution. President Carl E. Milliken pointed out that the rules provided that after the resolutions committee's report had been acted upon, no further resolutions could be considered.

White delegates, however, apparently sympathized with the negro, and a motion to suspend the rules was put and carried.

The Rev. W. C. Bitting then raised a point of order that a three-fourths vote was required. The question was again put and declared carried, despite scattered opposition.

Crawford took the platform to explain that the intent of the resolution was to protest discriminations being practiced throughout the United States against the colored race.

URGES COMMITTEE ACT

After the resolution had been carried William R. Carter of California demanded that the committee on inter-racial relations, which has been moribund, should resume functioning. It was explained that this was a national commission, and required co-operative action by the Southern Baptists to be effective.

The resolutions presented by the resolutions committee, and adopted, in their order, in condensed form were as follows:

1—Thanking Seattle for entertainment of the convention.

2—Commending the White Cross Society for its anti-narcotics drive, and calling for international agreement, as recommended by the American delegation at the recent Geneva conference, to outlaw the production of narcotics for other than medicinal use.

3—Declaring that motion pictures threaten to become a menace on account of the character of subjects presented and Sunday exhibitions, and declaring that the policy of the church will be "to seek to induce exhibition of films that will raise and not lower standards of morality."

4—Demanding law enforcement, especially of prohibition, and calling for use of the ballot to bring about reforms.

5—Asking the American Baptist Home Mission Society to make an especial study of the subject of Jewish evangelization.

6—Declaring that "war is contrary to the spirit and teaching of Christ" and that international differences should be settled by peaceful methods.

7—Calling for the celebration of Armistice Day by Baptists in promoting the cause of world justice and international peace.

8—**Declaring for abandonment of "isolation policy"; favoring general co-operation with other nations.**

9—**Indorsing world court plan and urging United States senate to bring the question on the "Harding-Hughes terms," to a vote as soon as possible after December 17.**

10—Declaring that the "discriminatory treatment" of Japan is "not in harmony with true American ideals," urging a solution of the problem of Japanese-American relations "which while fully protecting the interest of the United States will remove any direct or seeming failure to render impartial justice and fair play to our neighbors across the Pacific."

11—**Sympathizing with "China's righteous aspiration to live her own life without interference by foreign powers," and adding that there should be an "impartial investigation of recent disturbances in which foreign military forces have participated."**

A scattering of opposition showed itself to the Japanese resolution, but all others were adopted by unanimous vote. The report of the committee was submitted by J. A. Crane, Pittsburgh lawyer, who was chairman of the committee, composed of one representative from each state represented in the conference.

NEGRO BAPTISTS HOLD CONVENTION

Young Peoples' Union Elects E. Z. Mathews of Sheffield President

SELMA, ALA., July 29.—Special to The Advertiser.—At the twenty-seventh annual session of the state convention of the Negro Baptist Young Peoples Union, assembled at Green Street Baptist church, Professor E. Z. Matthews, principal of the Sheffield High school, Sheffield, was unanimously elected president. Former President J. L. Kilpatrick having declined to stand for re-election. Matthews was endorsed by a large committee composed of some of the leading men of the state.

Delegates to the state Sunday school convention, which will begin its 34th annual meeting Thursday morning continue to arrive by every train from all sections of the state. More than a thousand delegates and other visitors will attend the two conventions which will close their meetings Friday night.

The feature of the Wednesday session were the addresses on modernism by Dr. Spurgeon Davis of Montgomery and Dr. I. T. Simpson of Ensley; what Baptist young people should be taught by W. A. Dunham; does the church or school control the thought of young people? by Charles T. Mabry of Birmingham. Program in B. Y. P. U. work by W. H. Dinkins, dean of Selma University, and the annual address by President Judson Lyons Kilpatrick.

The welcome address in behalf of the city was made by Mayor T. J. Rowell.

NAT'NAL BAPTISTS, UNINCORPORATED IN ANNUAL MEETING

President Recommends That A Representative of the Convention Be Appointed In Each State.

The National Baptist Convention, unincorporated, is in annual session at Kansas City, Mo., this week. Reports coming over the wires indicate that it is an epoch making session, and that out of it will come the most constructive program ever put forth by this wing of the Baptist Denomination.

On Wednesday, September 9, Dr. J. Edmund Wood, D. D., president of the convention, delivered his annual address. Dr. Wood recommended that the territory covered by the denomination be divided into three regional districts with a regional secretary in each district who will devote his entire time to the cultivation of the denominational spirit; giving out information and organizing forces for effective service. He also recommended that a representative of the convention be appointed in every State, whose duties it will be to keep the objects of the Convention before the people of that State, especially the work of missions and Christian education. These representatives, he recommended, be under the control and direction of the Home Mission Board and that they make monthly reports to the corresponding secretary of this board. Dr. Wood further recommended that the statistican be called upon to prepare and present to the Convention, for public distribution a report touching all Negro Baptists statistics, and "especially statistics pertaining to this Convention."

Referring to the compact between the Convention and the Lott Carey Foreign Mission Convention appertaining to the conduct of the foreign mission work of the former by the latter organization, which was entered into at the last annual meeting of the National Baptist Convention, Unincorporated, Dr. Wood said that "this plan of cooperation, though in its embryonic state, is already bearing fruit; and that we have the most sanguine hope that at no distant day Negro Baptists will have the greatest foreign missionary program of any Negro denomination in the world.

Dr. Wood said in part:

"We have not come here to mark time. We must give account to God, to our constituents and to an intelligent, thinking world for every moment, every emotion, every word spoken and every act performed while in this city. The eyes of twelve million Negroes, yea, all of the world are upon us. If we come here, make a few big speeches, sign up a lot of pledges never intended to be kept, sound a trumpet's blast of boastings and self-praise and then go home to repose in imaginary honor and delusive victory, this gathering will prove a miserable failure. Nothing short of a constructive program which will put every phase of our denomination's work squarely before the world, will satisfy the demands made upon present day religious organizations. Persons who think in our denomination and out of it, want to know our purpose and the methods we have adopted to attain that purpose. It we have a recipe for earth's ill, we must give it out, and if it proves efficacious, the world will accept it. Some one said, "If a man makes a sewing machine or a mouse trap or builds a university that is better than any other person has made, though he live in the desert, the world will make a beaten path to his house." Whom may we attract to this Convention, and the support we may receive for our enterprises will depend upon the character of the work we shall erform.

Our Program

"Our program must include a campaign of information. If we are to obtain favor with men the world must know the history and achievements of Baptists; and what this Convention as a Baptist organization proposes. In the past Baptist contributions to the world's civilization and advancement have been large and munificent. In missions, in education and in good government and social uplift, Baptists occupy front rank. William Carey was the father of Modern Missions, and Judson, Rice, Beebee Wallis and Dr. Andrew Fuller, all Baptists, were comrades and companions of Carey in laying the foundation for that movement, the mere mention of which stirs the heart of all Christendom. Baptists stand in this country second to

none in the promotion of Christian education. The first money ever received for an endowment for Harvard College was from a Baptist, and the Hollis family---Baptists---were among its most liberal donors. Its first two presidents, Henry Dunster and Charles Chausen, were Baptists, and President Quincy said of them, for learning and talent they were surpassed by no one of their successors. Their great colleges, Brown, Vassar, Newton, Crosier and many others, stand as monuments to Baptist educational sentiments. And, while these institutions have been established and maintained by white Baptists, Negro Baptists, when measured by their wealth, their opportunities and their numbers, are not far behind their white brethren in matters of educational activities. Virginia Seminary, Simmons University, Selma University, Guadalue College and others are living expressions of Baptist interests in education. Among educators and race leaders Baptists take first rank. Brawley, M. W. Gilbert, Puree, Simmons, Booker T. Washington and others no less illumine the pages of Baptist history through all coming time.

"The foregoing record of noble achievements forms the background for our future activities. Are we willing, are we capable of erecting a temple of high aspiration, of duty well done, of worthy victories, upon the foundation already laid?

BAPTISTS END 45TH ANNUAL CONVENTION

To Meet Next Year in Fort Worth, Texas

Baltimore, Md., Sept. 18.—The 45th annual session of the National Baptist convention, incorporated, came to a close Sunday evening when Rev. Dr. T. J. King of Virginia addressed more than fifteen thousand delegates at the Fifth Regiment armory.

Rev. Williams

The convention, said to have been one of the best in the history of the organization, had been in session since Tuesday, Sept. 8.

The Virginia minister's sermon was the climax of a busy day spent by many of the visitors sightseeing in and around the city. The speaking was interspersed with musical selections.

Next Meeting in Texas

Rev. L. K. Williams, re-elected president of the convention, delivered his annual address at 10 a. m. In the afternoon ministers of the convention exchanged pulpits with leading white ministers. The final meeting the delegations chose Fort Worth, Texas, for their next convention site.

The following assignments were given out: Rev. M. T. Williams, Cleveland, Ohio, Patterson Park Baptist church; Rev. H. M. Smith, Syracuse, North Avenue Baptist church, and Rev. R. James Bryant, Atlanta, Ga., Temple Baptist church.

Assistant secretaries re-elected were: Dr. J. M. Nabrit of Georgia, Dr. E. Arlington Wilson of Texas, Dr. E. H. McDonald of Nebraska and Dr. T. O. Fuller of Tennessee.

The following vice presidents at large were re-elected: Rev. W. M. Taylor, Louisiana; Rev. R. M. Cavor, Arkansas; Rev. J. C. Jackson, Connecticut. Rev. A. D. Williams, Georgia, was re-elected as treasurer.

The report of the secretary, Prof. R. B. Hudson, was a comprehensive review of the work of the executive board for the past year. He told of the work of refinancing the publishing house. Prof. Hudson has been secretary of the convention for 20 years. He is also a banker and a school principal. He is one of the most popular laymen in America and is identified with a large number of Race enterprises. As usual, at the conclusion of his report he was unanimously re-elected.

Among the happy faces at the convention was that of Dr. John E. Ford of Florida.

In connection with his report as corresponding secretary of the Sunday school publishing board, Dr. A. M. Townsend presented the building committee: Drs. E. W. D. Isaac, E. M. Lawrence, William Haynes, R. B. Hudson. He also presented Architect McKissack, who drew the plans and supervised the construction of the work. Contractor Windom, who largely financed the work, and Mr. Echols, associate, were also presented. The keys to the building were formally presented to President Williams, who said "Neither Mr. Windom nor anybody else will ever get these keys again."

Secretary J. E. East submitted the report of the foreign mission board. A vacation was voted Dr. Williams, to be taken at his pleasure. Drs. R. L. Bradby, W. H. Moses, R. B. Hudson and T. O. Fuller sponsored the resolution giving the vacation.

The Rev. J. E. Kirkland, D. D., of Philadelphia, pastor of the Union Baptist church, preached a great sermon Thursday night from the text, "We Preach Christ Crucified." Dr. Kirkland is successor to the late Dr. W. G. Parks.

"The Attractive Christ, Sustaining and Sanctifying Believers," was the subject of a devotional address Friday morning by Dr. J. W. Hayes of Kansas. Dr. A. D. Williams of Georgia submitted his report as treasurer of the convention and was re-elected.

Hon. C. C. Spaulding, president of the N. C. Mutual Life Insurance company, was presented and addressed the convention, as did Prof. William Pickens of the N. A. A. C. P.

Editor Abbott Speaks

Editor Robert S. Abbott of The Chicago Defender was given a royal reception when he was presented. His address was both eloquent and inspiring. The Defender is the universal newspaper for the Race.

Dr. E. W. D. Isaac was presented by his chairman, Dr. P. J. Bryant, and made one of the best reports the E. S. P. U. board has ever presented.

The educational board was represented by Dr. Sutton E. Griggs and the benefit board was represented by Prof. H. M. Holloway.

The great address of Judge William H. Harrison of Chicago, delivered Friday night, was a magnificent effort. The speaker fully sustained his reputation as an orator and kept the standard where it was placed by the great speakers of the past.

A letter signed by President Williams, Secretary R. B. Hudson and a committee composed of Rev. W. H. Jernagin, Rev. C. H. Parrish and Rev. W. H. Brooks was sent to President Calvin Coolidge indorsing the erection of a national memorial building in commemoration of the heroic deeds of soldiers and sailors of our Race who served in all wars of our great republic.

The report of the auditor, Prof. E. D. Pearson, gave the financial resources as follows: Total receipts for the year, $645,745.93; expenditures, $642,556.45; cash balance, $21,430.81; total assets, $1,313,084.64; liabilities, $717,031.98; excess assets, $608,050.46.

2,000 Delegates Expected In City During The Week; Organization Has Unique History On Mission Field.

SESSIONS AT FIRST CALVARY BAPTIST

The Lott Carey Baptist Foreign Mission Society, U. S. A., will hold its 45th Annual Convention in Norfolk, Va., at the First Calvary Baptist Church, Dr. O. J. Allen, pastor, Sept. 1-4, 1925. It is the only organization among Negroes in the world doing work exclusively in foreign lands. It enjoys the distinction also of being the only organization among Negroes supporting missions for other than people of color. It supports missions in Russia in addition to the work done among colored people. Its primary work, however, is in Liberia, Africa, and Haiti, the two outstanding Negro Republics.

During the present year a headquarters building for the administration of the work of the Society has been purchased in Washington, D. C. This house was formerly owned and occupied by the late Senator Champ Clark of Missouri, and, is one of the most attractive and commodious administration buildings owned by any religious organization among Negroes in the country. During the past year the Lott Carey Society sent out to Liberia a saw mill and industrial plant with other mechanical appliances costing about $10,000.

Great Development Indicated

Dr. Solomon Porter Hood, American Consul to the Republic of Liberia, writes to the Corresponding Secretary, Dr. A. A. Graham, under date July 8, 1925, the following: "I am pleased to know of the forward steps that are being taken in your work here. There is every reason to feel from present indications that there will be very great development along all lines here in a very short time." Rev. Charles M. Bryant, a native of Liberia, and one of the foremost citizens of that country, employed as missionary under the Lott Carey Society, arrived in this country July 25th, to attend the sessions of the convention at Norfolk. Rev. Bryant is the president of the Baptist Sunday School Convention of Liberia, financial agent of the Liberia Baptist Missionary and Educational Convention and authorized representative of the Ricks Institute in Liberia, is exceedingly optimistic over the work of the Lott Carey Society in Liberia, and states that the Society exerts the most hopeful influence of any force at work over the religious and educational life of that republic. The Society has on the various foreign fields some forty odd missionaries, and its work in Haiti has been highly commended by those in charge of the American Occupation and also the Native Haitians. At the Norfolk meeting Rev. Bryant will represent Liberia as a living witness of what is being accomplished by the Lott Carey Society in that country. Rev. Jean Jacques, a native of Haiti, will render a similar service for the Haitian Republic and Rev. I. V. Neprash will speak for Russia.

Employs One Salaried Officer

The Lott Carey Society occupies a unique position among religious organizations in America in the fact that it employs but one salaried officer and that fully 85 per cent of all monies collected is applied to actual work on the field, and less than 15 per cent is required for operating epenses. So far as published reports show of the larger religious bodies, the Lott Carey Society is the only religious organization among colored people that publishes in detail its budget expense. Every item of expense is carefully noted in the financial statement of the Corresponding Secretary, even to the cost of a postage stamp.

The Lott Carey Society has always stood firmly for the policy of co-operation and is at present working out this principle in a practical way with the American Baptist Home Mission Society and the National Baptist Convention, Uninc. Through this process of co-operation the entire foreign mission interests of the National Baptist Convention, Uninc., will flow through the channel of the Lott Carey Society, and the burden of evangelical missions in Haiti which for the past ten years has rested primarily upon the Lott Carey Society will be shared by the American Baptist Home Mission Society.

Dr. C. S. Brown Is President

Dr. C. S. Brown, of Winton, N. C., State Master of Odd Fellows, State Grand Secretary of the ...ons, and prominently connected with every progressive movement in the State of North Carolina; president of the Lott Carey Society. Dr. A. A. Graham, of ...ous, Va., who has been actively identified with the denominational life of the country for the past twenty-five years, is the Corresponding Secretary. Dr. W. T. Johnson, of Richmond, Virginia, and pastor of the historic First African Baptist Church of that city, is chairman of the Executive Board. Dr. Wm. H. Stokes, of Richmond, Va., and pastor of the Ebenezer Baptist Church of that city, is Editor of the Lott Carey Herald. Dr. A. W. Pegues, for many years professor of Theology at Shaw University, Raleigh, N. C., and an eminent scholar of the race, is the Recording Secretary. Mrs. J. H. Randolph, of Washington, D. C., the only daughter of

hurch - 1925. II

Baptists.

Dr. D. L. Cosby, of East Orange N. J., and wife of Dr. J. H. Ran olph, prominent pastor of Wash ngton, D. C., and auditor of the ott Carey Society, is president o he Woman's Auxiliary to the Lot arey Society. This auxiliary o which Mrs. M. L. Bonn, of Balti more, Md., is the Correspondin ecretary and Mrs. P. G. Shep rd, of Oxford, N. C., is chairma f the Executive Board, will hol imultaneous sessions at the Sec nd Calvary Baptist Church, Nor olk, September 1-4. There is al o a Junior Department under th eadership of Mrs. O. S. Bullock f Raleigh, N. C. Miss Elizabet Bullock is president of this De artment. The Auxiliary to th ott Carey Society has for th ast 27 years raised thousands o ollars for foreign missions. Las ear they turned over to the Socie y in cash over eleven thousanc ollars and the Junior Department xceeded one thousand dollars.

The Lott Carey Society will aim o promote an elaborate program uring the year 1925-1926 for the onstruction of buildings in Afri a. Three commodious dormitories ill be built and also a hospital. One of the features of the Norfolk eeting will be the dedication of corner stone by the Woman's uxiliary for one of the dormi ories in Africa.

The annual sessions of the Socie y are characterized generally by ordial Christian fellowship, har ony and warm spiritual ferver. Usually there are no points of or er nor cavil of any kind. The en ire atmosphere is charged with eep earnestness and good will. pecial emphasis is placed upon he music during the sessions. The reat Mass Meeting on Friday ight will be held at the Armory nd the main address will be de ivered by Dr. R. R. Moton, of uskegee Institute.

IFTY THOUSAND APPROPRIA,

ATIONAL BAPTIST PUBLIS ING BOARD WILL EN. LARGE PLANT

RE EMPLOYEES TO BE PUT ON PAY ROLL BY THIS MAMMOTH INSTITUTION

Nashville, Tenn. (Special)—$50,00 s appropriated for enlarged quar ters and new machinery, by the Na tional Baptist Publishing Board at its recent Board Meeting. This action became necessary on account of the increased volume of business handled during the past year, and the tremendous growth intimated by the secretary in his report for the ensuing year.

"A better work shop is to be fitted up modern and improved high-speed printing presses will be installed in order that the millions of increased books, tracts and periodicals, with the various newspapers might be unished up with more dispatch. It will mean the employment of additional help. It will mean the opening of better opportunities for the hundreds of boys and girls who are coming out from the various trade schools, or who desire to take up the printing art as a profession, or who wish to become competent bookbinders, linotype operators or mechanics along the line of the art preservative," is the way one of the members of the Board put it in giving out the information about the $50,000.00 appropriation made.

The National Baptist Publishing Board's Plant covers four city lots and has a group of about seven buildings on these lots. The floor space occupied runs into the thousands of square feet, but in practically every department the working quarters are crowded, there being not sufficient room to expand, that the work might be done more accurately and with greater perfection.

The secretary of the National Baptist Publishing Board, Henry A Boyd, the son of the late Dr. Boyd, stated just before leaving the city on a trip this week, that his recommendation was to put the $50,000.00 in the factory building and in improved machinery. He declared that there is no necessity of a fine building, but rather a demand for a work shop. He was of the opinion that this money properly spent or economically used, would meet the requirements for the present as it would only be necessary to add an additional story to one of the buildings, extend one to the street and bring the two-story building up to the third floor. It was not stated just when this work would begin, but the secretary is of the opinion that no attempt will be made to build until the winter is over.

DAY BY DAY

WITH WILLIAM N. JONES

National Baptist Convention Passes

Newspaper men who sat at the press table during the sessions of the National Baptist Convention which convened at the Fifth Regiment Armory in Baltimore remarked occasionally that this was one of the most stupendous experiments in religious democracy ever attempted.

A vast throng of nearly five thousand free thinking, free acting men of the cloth deliberated for seven days without any control other than that which could be assumed by selective leadership.

deliberated for seven days without any control other than that which could be assumed by selective leadership.

At times it was calm and deliberative. At other times the currents of human emotions flowed in and out like wild torrents of rushing waters. At no time during the session was there such an orderly and recorded vote as would characterize a legislative body of record.

Even when such an important step as adopting a whole new constitution carrying changes which not only revolutionized its board powers but increased its financial obligations four fold, there was no recorded vote of its registered members.

But those who have followed the development of this great body know that even so, there has been and is going on a great improvement year by year, and that the Baptists of the country are developing the most fundamental form of self government practiced by any religious body on the face of the earth.

If religion can survive the democracy of the Baptist church and the individual intiative towards right acting under condition of free thinking can be fully developed, it will mean more to the Negro race than any institution of its kind in existence.

Three millions of colored men and women learning to select their leadership from within instead of having it selected for them from without, is the most important fact of Negro life in this country.

If in reaching the place where this vast force can be used in a practical way by its leaders ,it passes through a fiery turnace of dissentions, petty graft, and bogs of incompetence, it must not be forgotten that all human developments have had similar experiences.

The influence of a leader of the efficiency of Dr. L. K. Williams, is having its influence and this body, under proper control, may form the most powerful unit of Negro redemption, not only in religious affairs, but in civic and political matters affecting the race.

White Men And Newspaper Hokum

An incident occuring at the press table where sat representatives of several white and Negro journals illustrates the changing attitude of white institutions to Negro organized life.

A reporter for the **Baltimore News** coming in late asked the men gathered about the table if anything big had happened during his absence. Henry F. Arnold, a Negro reporter covering the convention for the **Baltimore Evening Sun** spoke up and said "I can tell you about an ignorant colored woman who said she was against Darrow and did not even know who he was."

"That's "hokum," I cant use that," replied the reporter. Think of a WHITE reporter calling down a NEGRO reporter for the use of a slurring remark reflecting on the intelligence of the Negro's own race.

Even white men and white institutions with shades of prejudice against the race fail to understand any Negro who himself caters to their whims.

The Baptists and Evolution

Baptist devines fired their biggest guns at evolution. This was unfortunate. It the Negro youth of the land are ever forced to decide between religion and their belief in the principle of evolution, RELIGION WILL GO.

The fact is the most dangerous thing religious leaders are doing is the making of a religious issue out of a scientific fact as well established in our educational system as is evolution.

kind came into existence.....

What does it matter, after all, how this world was created and the manner in which mankind came into existence. THE WORLD IS HERE AND MANKIND IS HERE and whatever way they were created. THE CREATORS MUST HAVE BEEN A GOD.

The essential facts of the religion of Christ can be understood by the woman who toils over the washtub as well as by the savant who ponders over the mysteries of science and phylosophy.

One single sentence, "THOU SHALT TREAT THY NEIGHBOR AS THYSELF" is enough to embrace the entire teachings of the meek and lowly Nazarine.

If the time wasted on an onslaught against a scientific principle about which few ministers have had the time to study, were utilized in working out practical ways to make men and women apply WHAT THEY REALLY KNOW about Christ to their daily lives, there need be no fear of atheism.

A Big Baptist Publishing House

Perhaps the outstanding feature of the years work among the Baptists has been the successful launching of what is claimed to be the largest Negro publishing plant in the world.

Under the leadership of Dr. A. M. Townsend, there has been acquired a $750,000 plant in Nashville. Not only as a menas of diseminating religious literature, but as an agency employing and stimulating the AMBITIONS OF NEGRO YOUTH, this plant is the biggest racial force in the Baptist denomination.

Why Some Deserving Humans Must Want

The daily papers this week carried a story of Mrs. Ida May Symington, white, who goes back into court to compell her millianaire husband from whom she is divorced, to increase her upkeep froom $1800 per month to $60,000 per year.

This will be interesting to laboring colored men and women as well as those of all races who must produce the wealth of this country by productive toil.

It requires $164 each day to fill the needs of Mrs. Symington, while millions of women get along with less than $5 per day.

There will always be a direct relation between extreme poverty and extreme opulence. When Mr. Symington debits his stock and bond account to pay his pampered wife, he draws from the working account of thousands of men and women who toil. They shave the earnings of black men as well as white men who work in our factories, mines and railroads, to provide the big fortunes.

Some of these days the human race will limit this sort of thing. It may be done by law or it may come a more stormy route. Foolish talk you say. But 50 years ago big railroads and big corporations charged spent as they please. Now THEY MUST ASK WHAT THEY MAY SPEND AND CHARGE.

When the bulk of the nation understand the consequences of the unlimited use and misuse of large private fortunes; their relation and effect on the welfare and happiness of OTHER PEOPLE, they will take some steps to properly control them.

Already a beginning is being made in the income tax department.

"Humoresque" In a City Alley

You get life at first hand in some of our city alleys in Baltimore. You also learn that all of the REAL HAPPINESS is not on the stone front streets nor are all of the bleeding hearts where poverty stalks.

Attracted by an unusual flow of music from a little house on Vincent Alley, this writer stood and listened for a while Sunday night.

It was not the usual jazz strains from the many player pianos nor the canned classics. You could tell at once that someone was letting

their soul feelings flow through their fingers and the piano in that music.

First, there was "Traumeri" followed by Burleigh's "Deep Water." We listened on to the volumnous strains of Wagner's "Pilgrim's Chorus" and then came "Humeresque."

The impulse to know who lived in those humble surroundings playing these selections, got the better of us and we knocked on the door. Then came the story of a young woman reared in one of the best homes in the south; a struggle in a great city settling down in a domestic position and life in these humble quarters.

But there was also the story of supreme triumph. Grinding toil and broken hopes had not dulled the noble impulses to be happy and cheerful and thus she played her soul into a super world as the sordid life of the alley passed on around her.

What a hope for humanity when in this alley where bootleg whiskey is doing its worse; where human passions run riot and men and women exist instead of LIVE, there can be a human being, happy, hopeful and good.

South Carolina Gets Sunday School Congress

Columbia, The Capital City Of The Palmetto State Will Entertain National Gathering June 1926

Nashville Globe
10-23-25
Nashville Banner

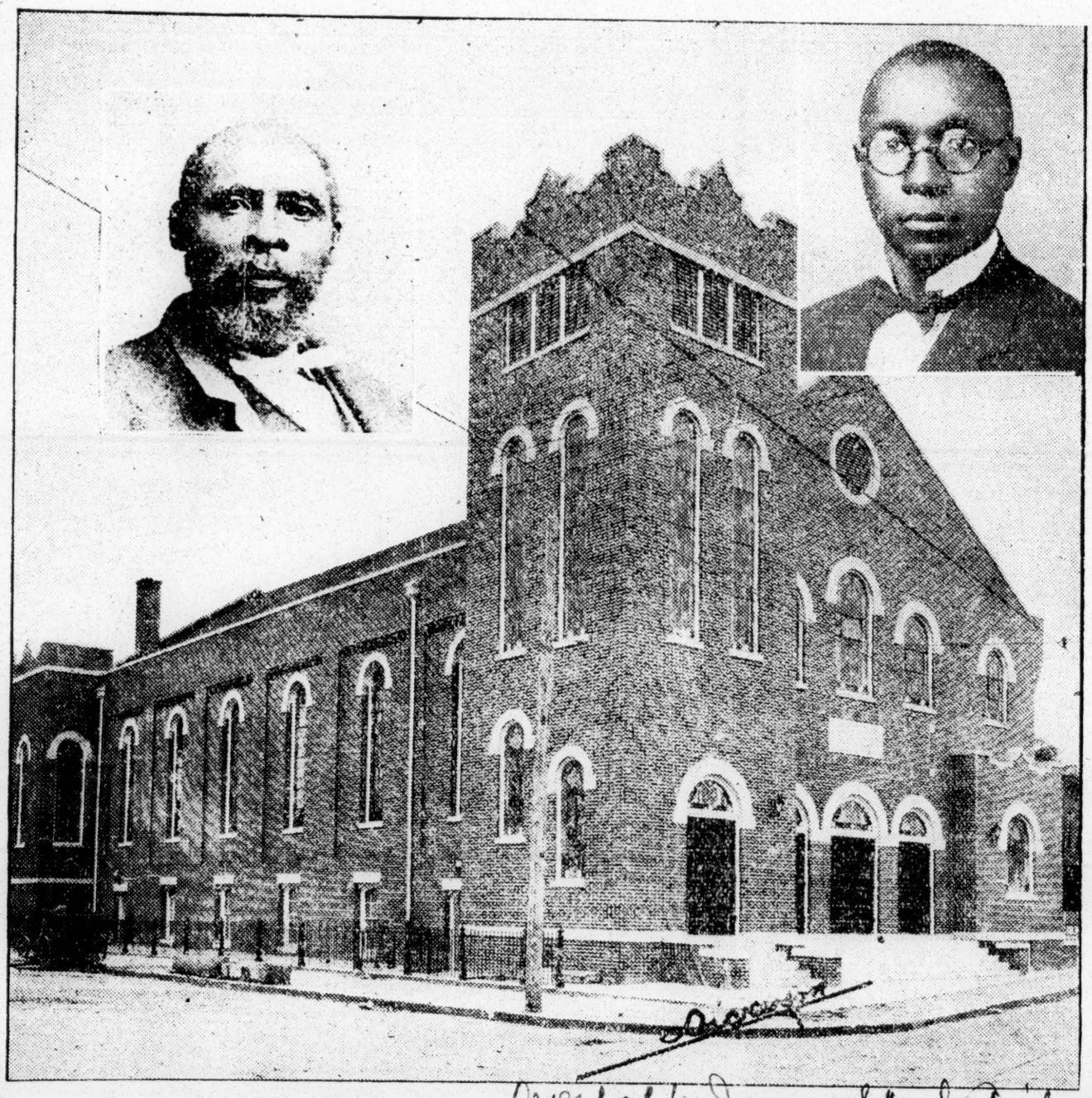
Columbia, S. C., Oct. 20th (Special) —For the first time in the history of South Carolina a national gathering of Baptist workers will assemble in the state. The Rev. J. C. White, D. D., president of the State Sunday School and B. Y. P. U. Convention, announced here today that the Sunday School Congress for 1926 would be held in this city. He produced correspondence from Henry Allen Boyd, the secretary of the Sunday School Congress at Nashville which showed that the Board at its last meeting had awarded the 26th annual session to Columbia.

Dr. White said: "The Baptists of Columbia and the state of South Carolina invited the Sunday School Congress of the National Baptist Convention of America to meet in the capital city because we have long watched this Summer School of Methods as a constructive force in denominational life. We want our schools to come in touch with the architects and builders of Front Line Sunday Schools and B. Y. P. U's. The dates of the Sunday School Congress will be June 9th to the 14th inclusive and from all indications of the past there will be in the neighborhood of five thousand workers in our city.

"We have just sent to the Congress Headquarters our appreciation for awarding the gathering here, which will bring outstanding workers not only from the Sunday School forces, but from ministers of the Baptist faith. I understand also that Dr. J. Edmund Wood, the president of the Convention will call an executive Board Meeting here at the same time, which, if it is issued, will augment the attendance by three or four hundred messengers."

Church – 1925. Baptists.

JOHN JASPER'S HISTORIC RICHMOND CHURCH



Sixth Mount Zion Baptist Church, of Richmond, founded in an abandoned stable 58 years ago by the late and famous "Sun Do Move" John Jasper. It has recently undergone remodeling which cost nearly $100,000 dollars, and today stands as one of the most handsome church buildings owned by the race. The inserts are, left: the late John Jasper; right; the present pastor, Rev. A. W. Brown.

LOTT CAREY CONVENTION, ITS RECENT SESSION IN VIRGINIA

CEMENTS UNION WITH UNINCORPORATED BAPTISTS

OVER $49,000.000 RAISED BY THE LOTT CAREY CONVENTION

President C. S. Brown Tells Valiant Missionary Workers to "Go Forward." Meeting Most Successful in History.

The spacious City Auditorium was crowded to capacity last Friday night when the Lott Carey Baptist Foreign Mission Society meeting here in its 28th Annual Convention held its last session there in the form of a public meeting with Dr. Robert Russa Moton, principal of Tuskegee Institute scheduled to make the principal address.

Dr. Moton was unable to be present for the delivery of his expected address, however, due to an infection of his face which developed at his country home in Gloucester county, Virginia and which his physician deemed serious enough to cause him to remain there.

In a telegram to the Convention Dr. Moton expressed his regrets for being unable to fill his engagement and declared thathe was wholeheartedly behind the fine work of the Lott Carey Mission Society. The thousands gathered in the auditorium were evidently disappointed at not being able to listen to the eminent educator.

In place of the Tuskegee principal, Dr. J. H. Winn, Fort Worth, Texas, was substituted as chief speaker. His subject was "The Trinity of Faith" and his eloquent talk upon that subject was received with vociferous applause and frequent "Amens."

Dr. Winn declared that the "Trinity of Faith" consisted in faith in God, first of all, in yourself, and in mankind. Proceeding, he pointed out the futility of a lacking faith in either of the three, showing at the same time how noble was the result of a faith in the trinity.

Pacing from one position on the platform to another, Dr. Winn achieved heights of oratorical eloquence which figuratively carried his audience away. His subject matter and his interesting development of his subject was, judging from the frequent outburst of applause, exceptionally interesting.

Other Speakers on Program.

Rev. C. Jean-Jacques, of Haiti, and Rev. Charles M. Bryant of Liberia, were other speakers on the program. Both had spoken at previous meetings upon the mission fields of their respective countries. Both gave short, interesting talks on their experiences in the mission field.

Raise $49,300 For Future Work.

At a collection taken up at the final meeting in the City Auditorium the officers of the Lott Carey Society donated over $1,000. First Calvary Church and its various auxiliaries donated over two hundred dollars. First Calvary was the headquarters of the Lott Carey Convention during its four days here, September 1-4.

It was announced that nearly fifty thousand dollars in cash had been raised here by the Society for furtherance of its foreign mission work—$49,300 and some dollars to be exact. This was a slendid showing, and according to officials of the Convention, is the best showing ever made in the history of Lott Carey Mission Society.

Over 1,500 delegates attended the convention besides many visitors and local people.

President Brown Makes Address.

Speaking of the Lott Carey Baptist Foreign Mission Society, of which he has been president since its organization twenty-eight years ago, Dr. C. S. Brown, Winton, N. C., said Tuesday of last week, in his annual address:

"This oragnization of Baptists was founded on fraternity and cooperation. In every annual address we have plead for and urged cooperation, and in construing our constitution, we inserted 'cooperation' as a leading feature. We hate no class of Baptists; we belong to no klan; we love all, and pray that we may be one, at least when we go to labor among the poor benighted heathen."

Untrained, unfit and unconsecrated missionaries on the foreign fields are a hindrance to the work, declared Dr. Brown who strongly suggested a reorganization of mission activities in certain phases.

Dr. Brown warned against contentions "if we hope to do permanent services in non-Christian lands," and declared that the doors of the Lott-Carey Convention "stand wide open" to cooperate with any and all existing Baptist churches in doing mission work, and we do not intend to allow the door to be closed." He referred to the recent purchase of the Lott-Carey Convention headquarters building in Washington at a cost of $15,500 and said that a formal opening of this headquarters is hoped for soon. Such an occasion, Dr. Brown suggested should be made a notable event in the interest of missions.

Surveys Foreign Fields

"We desire you to become thoroughly familiar with the fields where we are endeavoring to work and to keep posted on the developments therein," said Dr. Brown further on in his speech, "and also to note the difficulties under which we operate."

"The work is yours," he continued, "and you are entitled to all other information that comes into our possession. Our nearest mission field is Haiti,—six days sail from New York. We have a peculiar interest in Haiti, because it is the only Negro Republic in the Western World, and because the people are inclined to be Baptists. By mutual agreement the American Baptist Home Mission Society has consented to assist is the evasgelization of Haiti. We feel that this marks a new day in the work among the two and a half million Haitians. We must however keep up our interest in the island. We are deeply interested in the political as well as the spiritual welfare of Haiti, and cannot bring ourselves to believe that the United States means to crush by force the aspirations of the Haitian people and deprive them of the right to govern themselves,—a freedom for which their forefathers fought, bled and died. Our interest in Africa has grown with the years. We are praying to see the day when her vast jungles shall be invaded by the eager, tireless, consecrated representatives of the cross of Jesus. We have a small band of native workers in South Africa. These are paid by and through the board of white Baptists representing the South African Baptist Alliance. They are urging us to enlarge our activities in this section. But for obvious reasons, we have decided to consecrate our effort in Liberia. In this field, we have placed fully a score of men and women, who are not resting on their oars. In fact, both in the number of trained men and women and in the stations established, we greatly exceed the other evangelic denominations, and yet we are not doing what we can to give the native people the opportunity to know the Lord. We have at heart the well-being of Liberia both as to its importance as a political state, and its strategic importance with regard to the evangelization of that vast continent."

Concerning the financial aspects of the missionary work, Dr. Brown said:

A Financial Survey.

"We cannot run the Convention on faith and prayer alone; we must have money, and this money must come largely from our churches. The salaries of missionaries must be met promptly. We must not allow the salaries to drag behind. We must realize more fully the moral obligation that we are under to the men and women who represent us abroad. In a large measure their lives are in our hands. We agree to give them monthly a certain sum or salary out of which they must live; they make their lans accordingly; and when we fail to send their salaries on time, we cause them to suffer greatly. Let us make a sel case out of it; here in the country, many of us need what we earn every Saturday night, and if we do not get it, we are greatly cramped. Imagine how the missionary feels who fails to get his quarterly check. We must not allow little petty misunderstandings to cause us to withhold our contributions and thereby cause our workers to suffer. Each member and church is bound so long as one man or woman remains in Africa, sent there under the inspiration of your influence. First, of all, we must provide for the prompt payments of salaries. Let us require faithfulness on the part of our missionaries and let us be absolutely faithful to them."

Makes Recommendations.

In his final words Dr. Brown made the following recommendations and added a plea to "go forward." He said:

"In conclusion, I recommend:

"1. Preparation for a formal opening of our 'headquarters' in Washington.

"2 That we set aside a sufficient sum of money to guarantee the prompt payment of the salaries of missionaries.

"3. That we proceed to recall such missionaries now in our service that cannot be used advantageously.

"4. That work be hastened as rapidly as possible on the buildings planned to be erected in Liberia.

"5. That we take under advisement the appointment of a field secretary, who will spend his entire time developing the home field, and raising funds for the convention. We realize that it is a physical impossibility for the Corresponding Secretary to do both the office and the field work.

"6. That we urge our missionaries who control boarding schools, to plan to make said schools self-supporting as far as it posibly can be done.

"7. That we declare our good-will toward the prepetuation of the only two Negro governments in the world—Haiti and Liberia, and offer to them our sympathy in their effort to maintain the independence and freedom.

"8. That we take up the work at Ricks Institute in Liberia, West Coast Africa, donating for this work five hundred ($500.00) dollars.

"9. That we cement by resolution and service, the cooperation formed between us and the National Baptist Convention, Unincorporated.

"The work as I see it is briefly placed on the trestle-board for your consideration. True to our timehonored policy, let the business of this meeting be done solely with the view of "lengthening our cords and strengthening our stakes." Take courage and "go forward."

In the discussion Friday morning on the topic, "The Baptist Outlook," Dr. C. P. Madison declared that the Baptist outlook was never brighter. He said: "The Baptist outlook, to my mind, is this—that Baptists have greatest opportunity for doing good that has ever been offered them.

The outlook is great—greater now than ever before because Baptist forces are uniting to carry out their respective programs," Dr. Madison said in conclusion.

—Norfolk Journal and Guide.

Church — 1925

Baptists.

Rev. W. H. Moses, Attending Evolution Trial, States Reaction Will Favor Race

In Special Article to Courier, Campaign Director of Baptist Convention Lends 'Color' to Dayton Affair—Elated Over Trend of Testimony.

Campaign Director of National Baptist Convention

DAYTON, Tenn., July 23.—I am attending the "Evolution Trial" at Dayton, Tenn. in company with an intelligent group of colored preachers, students, professors and Doctors from Chattanooga under the leadership of Dr. Sandefur. The metropolitan dailies have reported the events to the world. It may be of interest to the public to get the reaction of the environment on our group, and our group on Dayton.

Pittsburgh Courier 9-5-25 Pittsburgh, Pa.

Well, I was somewhat surprised at the town and the fine spirit of the simple white folk of this section. The average white person we meet seems to be unlettered but kind and well meaning, they talk to you. There seems to be an absence of the spirit of extreme Jim-Crowism. There was no segregation in the court house as is the case in most sections of the south. This is East Tennessee which never left the union. It is republican in politics and Negroes take part.

There are a few distressed anti-evolutionist with pamphlets and monkey pictures who seem to have come with the purpose of saving God and the human race from science. They seem exceedingly anxious to enlist colored christians for campaign purposes throughout the country to help save the world from the doctrine of evolution. The newspaper men of the country seem to be in favor of the evolutionist. The Associated Press was anxious to know the reaction of the controversy on our group.

We expressed the opinion that it would be helpful on the younger generation. The colored group of ministers as a whole during the past generation have not had the opportunity for broad culture which would enable them to harmonize the theological dogmas of what is called the church fathers of fifteen hundred years ago with the larger learning which has revolutionized modern thinking, and for that reason they have been proverbially hostile to science. The college Negro on that account has been prejudiced from Negro preachers and the religion of their fathers to a very harmful degree. The tendency has been to ignore religion altogether because they thought or think religion is hostile to science and must defend upon obitrary authorities and play upon ignorance to maintain itself This trial which is attracting world wide attention will evidently demonstrate that Christianity is strengthened by science rather than weakened. Jesus has well said, "When the spirit has come He will guide you into all truth. Ye shall know the truth and the truth shall make you free."

It is not expected that this new wine of modern interpretation can be put into old bottles. White and black christians who have believed profoundly in God acting otherwise than through the laws of cause and effect will be vexed and distressed by the seeming departure from the old path. They will doubtless be inclined to show bitter intolerance for a while but it will pass away as the hostility of Jewish theology in Jesus' day has been slowly passing away, and giving first place to the advance views of Jesus which took precedent over those of Moses. It is encouraging to know that a person may be a very good christian without understanding the philosophy of christian doctrine. Phillip did not understand the doctrine of the Father-hood of God, and said to Jesus show us the Father and we will be satisfied. When Jesus informed him that when he had seen the Father he became more confused than ever but Jesus did not reject on that account. He simply ordered him to help him do the work of saving people from missing the fruits of the spirit.

This trial is in my opinion a revival of interest in religion both within our churches and our schools and the world.

One of the most pitiful things about this trial is that many people who love the Lord and His word are of the opinion that the believers in evolution are endeavoring to destroy faith in the bible and rob God of His glory. The clergy of Europe have passed that period long ago. The northern part of the United States about which people seem to be uneasy or fearful lest they lose the spirit of Christ because of science is undoubtedly more christian in practice of fellowship than the southern section. Schools of learning are open to all races and classes, hospitals and public utilities are more open to all the people than in our boasted fundamental sections.

The surprising thing to me is how men learned in Law and in History can become bigots like Mr. Bryan. And yet we see the same thing in men like Parson Brownlow of East Tennessee, John A. Broadus and other able southern preachers and educators who believed in and fought for human slavery. In fact, the baptist, methodist and other denominational groups divided over the slavery question.

There are those to whom the objection to the judge having his court opened with prayer seemed a sacrilege but the objection was predicated not on hostility to prayer. It was objection to prayer being used to create an atmosphere favorable for putting over views about which there was a difference of opinion. Prayer is very often used in our churches as a means for getting back at somebody and winning a point by pretending that their guilt is admitted before God. Jesus offered the same criticism against the pharasees who sat in Moses' seat and offered long prayers. He urged them to pray to their Father who is in secret.

I repeat in my opinion this trial of modern christianity in the crucible of fact and fellowship is clearing the atmosphere and enabling us to get back to first principles, and restore confidence of the darker races in the Christianity of the white group of the world in general and America in particular.

BALTIMORE MD. MORN. SUN
SEPTEMBER 10, 1925

"We Don't Want Upstarts Corrupting Faith," Dr. L. K. Williams Says.

Negro Baptists who opened their national convention at the Fifth Regiment Armory yesterday returned a unanimous, although unofficial "thumbs down" verdict of the modernist theory of the evolution of man.

Denunciation of the "cruel philosophy of man's descent from a monkey," occupied a pinnacle position in the keynote address delivered by the Rev. Dr. L. K. Williams, of Chicago, president of the convention. Thousands of delegates from all parts of the United States and from many foreign countries were swayed to high emotional tension as their leader assailed all theories which dispute the Biblican account of man's origin.

Elected For Fourth Term.

Fervent "Amens," "Praise Gods," and "Hear, Hears" greeted the speaker as he plunged into this phase of his third annual message to the body. A few minutes later an even greater demonstration took place as the delegates reelected the Chicagoan to the presidency of the convention for a fourth term.

"I have no fault to find with the man who wants to claim parentage with the monkey," Dr. Williams said, "but I don't want him to claim that same parentage for me."

Delegates Awakened.

"If any brother is asleep, just wake him up," he shouted, as he laid aside his prepared text and launched into extemporaneous discussion of the subject.

"Hear this. If man came from a monkey, why do we still have monkeys? Why haven't all monkeys become men? Surely, they can see how well we are getting along."

Slumbering delegates in every portion of the hall were startled to consciousness and strict attention as the speaker continued:

"And we don't want any ecclesiastical upstarts corrupting and prostituting the faith preached by the old pastors."

Almost to a man, to a woman, to a child, the audience roared in unison, "Amen."

"Gospel Is For Common People."

"The Gospel is not to be for the 'high brows,' for rationalists, logicians, scientists and philosophers as such. It is a gospel of the 'whoever will' kind; not a gospel of intellectual beliefs only, but a gospel of faith, a gospel for the lowly and the common people."

"Recently I was preaching a sermon on evolution," the speaker said by way of digression, "and a man said to me, 'You shouldn't preach on that question because you don't understand it.' My reply was, 'That's all the more reason why I should protest it; if I don't understand it, what must the rest of the herd think about it?'

Stands For Regeneration.

"Fundamentalists accept the Biblical account of man's creation. I, therefore, declare unto you that I believe we should take our stand with those who believe in the full, sufficient authority of the Scriptures in matters of religion —with those who believe in the fall of man and his possibilities through regeneration, not evolution.

"Fundamentalists, it seems, keep very good company. They are with Moses and the prophets, Paul and Peter, with Spurgeon, Tolliver, Morris and a numberless crowd. Standing with these, it is a happy, blessed companionship. It was good enough for them, and it is good enough for us. No man can occupy honorably the pulpits founded by these fathers and at the same time use them to tarnish and discredit the vital heritage turned over to him by predecessors who believed in old-time religion."

Turns To Funerals.

Dr. Williams also admonished the convention to assume the task of caring for its needy and sick, and in particular to look into the matter of providing "decent burials." Deploring a tendency toward allowing the funeral item to fall into the hands of fraternal organizations almost exclusively, he said:

"As a result, so many members bent on getting big funerals virtually have deserted the church. In some places the church, in the case of the death of some of its members, on account of their connection with other organizations, must be compelled to take second or no place in the funeral exercises.

"Often these are deferred until Sunday, and Sunday funerals for the sake of such, and sometimes the way they are conducted are very costly, insanitary and un-Christian. But as long as ministers will sidetrack all on Sunday for the tangible and intangible compensations allowed for preaching the annual sermons of these self-same organizations, just so long will they deprive themselves of the right to oppose Sunday funerals. The relations of the members from their conversion to the grave and on up to eternity ought to be protected sacredly by the church."

Criticizes Women's Dress.

Dr. Williams attacked many current practices "that are destroying our young and old people," making particularly caustic comment on the matter of women's dress.

"It's a shame the way some of the women are dressing nowadays," he remarked. "Some one has said, and I believe rightly, that the modern woman is shingled behind, painted in front and empty upstairs."

Governor Ritchie, Howard Bryant, Acting Mayor, and Dr. W. H. Baylor, secretary of the Maryland Association

of White Baptists, made addresses of welcome to the delegates at the opening session in the morning. The response to these greetings was made b the Rev. Dr. S. B. Ross.

BALTIMORE MD. EVE. SUN
SEPTEMBER 19, 1925

National Convention Also Registers Opposition To Evolution Theory.

The National Colored Baptist Convention today voted unanimously to oppose the theory of evolution and to uphold the Volstead act.

The Fifth Regiment Armory, where the convention is being held, assumed the aspect of an old-fashioned camp-meeting when the Rev. Dr. L. K. Williams, of Chicago, declared:

"Must Follow Christ."

"We Baptists must follow Christ and Moses rather than Darwin and Huxley. Darwin started as a Christian and ended as an infidel. The religion of Jesus Christ has brought the colored race from darkness to light."

A resolution was immediately introduced to oppose the theory of evolution. It was passed unanimously.

The 3,000 delegates to the convention voted their official approval of the Volstead act after Dr. Williams stated:

"Prohibition has been a great help to the Negro race. It has not only been profitable to us financially but morally as well."

To Preach In White Churches.

Negro Baptist ministers will fill the pulpits in a number of white Baptist churches in the city Sunday morning, according to the Rev. Dr. O. L. Haley, secretary of the American Theological Seminary of Nashville. The colored ministers will describe the work of the seminary, which educates colored men for the pulpit.

Dr. Haley declared that colored ministers will be available for pulpits of other denominations if they are desired.

In an address at the morning session, Dr. W. F. Lovelett, secretary of the home mission board of the church, said the world had gone mad in the quest of luxury and wealth. He said Christianity had been relegated to the rear.

He declared the white race had failed to save the world for Christianity and that it was now up to the Negro.

Ku Klux Klan Denounced.

The Ku Klux Klan was denounced as "un-Christian" and "opposed to the brotherhood of man" in a sermon preached by the Rev. Dr. J. T. Hill, of Hot Springs, Ark.

OVER $49,000.00 RAISED BY THE LOTT CAREY CONVENTION

President C. S. Brown Tells Valiant Missionary Workers To "Go Forward." Meeting Most Successful In History.

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MEMPHIS TENN. APPEAL
OCTOBER 22, 1925

NEGROES HELP SCHOOLS.

Baptists of Race in Movement to Secure Financial Aid.

The National Negro Baptist convention has begun a movement to standardize its high schools, academies and colleges in the south and to provide them with funds sufficient to meet the needs of their respective locations. There are at present 98 of these schools. A fund of $5,000,000 will be sought for this purpose. The campaign will be under the direction of Dr. Sutton E. Griggs. The convention embraces 744 district associations, 21,473 churches, 19,499 ordained ministers and 3,137,160 members.

The following business men of Memphis will serve as an advisory committee in the campaign: L. K. Salsbury, J. W. Gates, Joseph Newburger, E. W. Porter, Bolton Smith, J. B. Edgar and Dr. J. A. Crisler.

The campaign will be under the auspices of the education board of the National Negro Baptist convention, and will have the co-operation of the white Baptists of the south, who are already co-operating with the negro Baptists in several ways. Assurances have been given that the business and civic forces of the south will co-operate heartily in the movement.

"The American nation needs a baptism of good will with reference to inter-racial matters," Dr. Griggs says, "and it is the confident hope that the era of good feeling to flow out of this movement will be of far greater value than the funds that will be secured."

BAPTIST MINISTERIAL UNION DENOUNCING ACTION OF MEMBER VOICING SEGGREGATION MOVEMENT

The auditorium of St. Paul's Baptist Church at 21st and Naomi streets, Monday morning at the regular meeting of the Baptist Ministerial Union perhaps housed the largest and most distinguished body of black Americans. A large number of professional, business and newspaper men were drawn to this particular meeting because of their interest in the question of segregation, and the attitude on it by some of our ministers. At the last meeting of the inter-denominational Alliance, Rev. W. E. Venable, prominent Baptist minister, formerly of St. Louis and Kansas City, Mo., read a speech in which he denounced the N. A. A. C. P. and its program of fighting segregation, declaring that he would not give one dollar to the defense of any black American who became involved in legal difficulties because of buying property in what might be termed "white neighborhoods."

The Interdenominational Union is said to have endorsed Rev. Venable's speech. There was but one dissenter in the person of Rev. A. P. Shaw, who spoke in protest against the action of the body.

When the news of Rev. Venable's speech began to circulate around the city, indignation ran high, and long before the Baptist Ministerial Union convened Monday morning for its regular meeting, the leading citizens were on hand to watch carefully the proceedings of that body, voicing protest against Rev. Venable and his program. When the question of Rev. Venable came to the floor, it was discussed pro and con and a period of two hours ending in the passing of a resolution in which the Baptist Ministerial Union goes on record as being against segregation and discrimination being practiced on black folks in America.

FIRST NEGRO BAPTIST GENERAL HISTORY.

In 1840, Rev. Hosea Holcombe, who wrote the History of Alabama Baptists, said: "There are less than one dozen Negro independent Baptist churches in all the South. Wonderful, wonderful, what God has done with that dozen churches in eighty-five years! Alabama alone has 104 associations, 2,360 churches, 285,573 members. They baptized 5,000 or more last year, but we have no general Baptist History.

Dr. C. O. Boothe who wrote, "The Encyclopedia of Alabama Baptists" in 1895; Prof. Thompson wrote the "History of Mississippi Colored Baptists" in 1898; Dr. J. A. Whitted wrote "History of North Carolina Baptists" in 1908. Dr. Pius wrote "An Outline of Baptist History" in 1911 and Dr. Hicks wrote the "History of Louisiana Negro Baptists" in 1911. With but one exception each of these was for a particular state.

By order of the National Baptist Convention two years ago, Dr. Jordan was selected to write a "General History of Negro Baptists." Brother Jordan has made a close study of our denominational affairs for more than 50 years and our brotherhood believes him competent to produce a creditable history for us.

At our Nashville session, a resolution offered by Dr. E. W. Perry of Oklahoma, put Brother Jordan and his work under the control of the Sunday School Publishing Board. He reports the copy in the hands of the Sunday School Publishing Board.

Church—1925.

Baptists.

ATLANTA, GA. CONSTITUTION
MAY 28 1925

FOR A GOOD CAUSE.

It is hoped the people of Atlanta will be as liberal as possible to the members of the Wheat Street Baptist church (colored) when its members and friends appeal on Saturday, through a city-wide tag sale, for funds to reestablish the institution.

This church, one of the largest colored congregations in the entire south, was burned in 1917. All of the fixtures were completely destroyed. This fire occurred just after the congregation had completed a $20,000 interior and exterior improvement. The same fire destroyed the personal property and homes of 2,000 of the members. Since the fire the congregation has been worshipping in temporary quarters. The members have now under construction on the corner of Auburn avenue and Yonge street a creditable edifice, the first unit of which they hope to complete during the present year so that they may move from the present unsafe quarters.

The city council has granted the church a two-day tag sale Saturday and Sunday, May 30-31.

The Wheat Street Baptist church was established in 1879, during the period of reconstruction. It is one of the old land-marks of Atlanta. Because of having kept its doors open for all these years for all kinds of uplifting movements it has earned the name of the "People's Church."

Following Atlanta's last riot in 1907 the first inter-racial conference held in the city for the purpose of cementing better relationships between the races and healing the wounds inflicted in the hearts of members of both groups by reason of the riot, was held in Wheat Street church. The meeting was called by Dr. P. James Bryant, pastor of the church, who for the past 27 years has been the shepherd of a flock of some 6,000 communicants. At this meeting ex-Goveror W. J. Northern, Rabbi David Marx, Drs. Landrum, White, Wilmer, Bradley and Judge Hilly were among the persons who spok

The Butler Street Y. M. C. A. was organized in Wheat Street church. Notwithstanding the church was in ashes it paid $1,000 to the erection of the new colored Y. M. C. A. building.

The pastor, Dr. P. James Bryant, is in constant demand as a lecturer and preacher throughout the country and has been given many flattering offers to leave Atlanta. He recently declined a call to Detroit and a salary of $1,000 more than he is at the present time paid. He is a colored leader who holds the respect and confidence of the white citizenship, and who has been of valued assistance in handling many inter-racial problems.

Wide Interest Centers On New England Baptist Conference

(Dodson News Service.)

Hartford, Conn.—On to Washington is the command of President J. C. Jackson of the New England Baptist Missionary Convention. Dr. Jackson stated from his pulpit here Sunday that reduced rates had been secured for delegates on all the railroads for the fifty-vrst annual meeting of the convention to be held at the Metropolitan Baptist Church, of Washington, D. C., from Tuesday, June 16 to the 21, inclusive.

The convention territory extends from the District of Columbia to Maine, including part of Virginia. The churches in Boston, New York, Philadelphia and Baltimore, with those in other cities of the territory are urged to have their quota of the $25,000 educational fund in hand by June 15.

Dr. Jackson will call the main body of the convention to order in executive session Wednesday June 17, a day earlier than the usual custom. The Sunday school holds its session Tuesday, the B. Y. P. U. on Wednesday and the Women's Convention all day Wenesday.

DELEGATES FROM THIRTY STATES

Meetings Held in Exposition Buildings--All Eager For Information.

Beaumont, Texas.—The forces of the National Baptist Sunday School Congress have literally taken the city of Beaumont. They are here by the thousands and they are doing some real work for the Master's cause. This great School of Methods, which has has an international record, has been going on increasing in number and friends for twenty years. It has gathered momentum until now there are very few places from which it is not known. Gathered in this broad state and the historic city of Beaumont they are furthering their already splendid record. It has been a problem to accommodate the many people who are here in any one place, although the committee has secured the largest available place in the city for the meetings. The Fair Grounds are filled from the time of opening the gates until the last sound has died out for the night meeting to close. The Bible Conference open the day's work and before the instructors are ready to begin the house is filled with delegates with their note-books and pencils ready to take down the very first words uttered, so that they might carry back the information that is being given out for the betterment of their schools. They say that they came for instruction and they are pleased with what is being given them. The Bible Conferences are just the need ed start for the day and when the hour comes to close it and take up the General session they are loathe to change. But when the change is made they are just as eager for the information that is gained from this part of the Congress. Many interesting and inspiring papers are being read on the thirteen subjects that were arranged for this year's Congress. Dr. David J. Hull, the Arbiter of the Congress, has so dissected the papers read and the subjects discussed and given out the kernals from them until all have stood amazed at this man of God. He has such a convincing way of getting the truths and giving them to those present until you feel as if you want to tabernacle under the sound of his words or wisdom.

The Departmental metings are overcrowded. And as in the other departments of this great Congress the delegates are heard to exclaim, "Oh I wish I was more than one so that I could attend all of the departmental meetings at the same time. I feel that I am missing something from any one in which I am not present." The Metoka and Galeda Department is a bee-hive of activity. The leaders in this work really know how to handle all of the problems that come in these classes and they can remedy anything that apparently goes wrong in your classes. If you don't believe it just go and put your case before them. You will certainly be relieved.

The B. Y. P. U. Department is the foundation of the Baptist church and in it the leaders are showing the delegates that they are to so indoctrinate the Baptist young people in the tenets and practices of the Baptist denomination that they will always be able to give a reason for the faith that is within them. This department of the Baptist church has been a trifle neglected but we are sure that from this Congress no Baptist church will be found without a B. Y. P. U. and one that is functioning at that. From the meeting the delegates have vowed to return to their homes and organize these and begin to prepare their young converts for the defense of the Baptist faith.

The Ministerial Department is one of the departments of the Congress that has attracted national interest, for there are coming to the Congress those ministers who want to learn more of the how and why of filled and overfilled pews in the churches. They are changing and interchanging ideas and making ideals that will better all of the pulpits in America. They are eager for information that will help them to spread the Gospel of the lowly Nazarine in such a way that they will touch all of the people in their respective communities.

The Home Department of the Sunday school is being understood as never before. This movement has already given an insight into the future of the Sunday schools and it bids fair to more than double itself before another year's Congress. More homes are being touched through it than any organization in the years. There are so very many people who are willing to be in Sunday school if it is brought to them because they cannot always arrange to get out to the main school on Sunday morning, and this department has especially met this need.

The Music Department is also one of the tastest growing departments of the Congress. This department has put new life into those who felt that they had no special talent for music and there was no need to bother with it, hence they just let the music of their schools and classes die out. But they have been shown through this department that it is the main requisite in any meeting. Good music will give any movement and meeting the necessary impetus. Many phases and qualities of music are being discussed to a wonderful advantage and the delegates will go home with renewed inspiration and more appreciation for the music of their mothers and fathers and that written and prepared by their own sons and daughters. They are being taught that here is more real music in the Negro's own music than there is in any other music on earth. In fact they ar being prepared to so use up the supply of song books written and published by their own hands until there is going to be a great awakening into this special line.

The Primary Teachers Department is being overfilled with anxious teachers who are here to learn how they can best carry on this very important class of their schools. They are being taught that this is the impressional age and they should be sure to make the right impression for whatever is said or done will be lasting. They are given an analysis for the troubles that come into these children who are growing so that it will all tend to make them what they should be for the glory of God

and they will grow into useful men and women.

The Fair Grounds are really a beehive of activity for the assembled thousands who have gathered here for information to carry back home to better their respective schools and churches. Beaumont is doing herself proud and is seeing to it that no comfort is left undone for the benefit of those who have journeyed here. Every session has been crowded with white and colored people eager to gain admission into this great School of Methods, that has grown from the idea of the sainted Dr. R. H. Boyd. As one has well said, "He taught us how to do things." What more tribute could be paid than this?

One of the sessions of this great meeting will be devoted to his memory, for his presence is being felt in this great meeting in his home state.

SOUTHERN WHITE BAPTISTS.

They held a mass meeting in Memphis last week Ten thousand attended. The crowd was so large noisy, business was so multitudinous, time so short deliberation was crowded out and things were voted, or not voted, simply en masse. There was but little education, no deliberation, all inspiration, except where that was curtailed by over pressure of rush orders.

National Baptist Union Review

The convention voted a statement of faith, but a thousand minority voting in the negative leaves the question open for another year and gives modernists of the country a tacit victory in that they are saying, and will continue to say evolution was not condemned. 6-20-25

Dr. Hailey, the white manager, reported that white Baptist gave the first unite of a Negro seminary, the upkeep, furnishing of which is to be by colored Baptists. He reported an enrollment of 25 students. Dr. Sutton Griggs made a southern-white-man address. He is the president of the new school. Dr. Amiger seems to be the handy man about the place. Of course we are not fighting the school. We need a half dozen more religious schools. Southern white Baptists are building their own convenient to different parts of the south and we need the same. But if salaries and other expenses are to be paid by volunteer gifts of colored Baptists of the corporation type, not much may be expected. And we are not so certain real Baptist doctrines are to be taught without mixture of perofism. The Union Review is not very enthusiastic over the new school, and neither is any corporation Baptist paper or any leading Baptist man or woman. But so much for that.

Nashville, Tennessee

The southern convention is greatly in debt and did not take time to provide for payment. Things were done by committees and boards, not by the convention, and that does not taste well to regular Baptists.

How t omake a real Baptist Convention wherein denominational affairs can receive wise, deliberative consideration is a puzzling problem to the editors and leaders, some of them who want that kind of organization. All, especially chroni, office holders are satisfied to have their reports and plans adopted without seasoned consideration. Why?

Baptist editors are observing men. They do not speak, they look on and think, and write and advise. They are the watchmen upon the wall.

We note the cautious way of their presentation of the Memphis meeting. It is evident they see a wrong tendency of things and movements, great lack of leadership ability in nine-tenths of them preachers, a lack of the graps of Baptist business and a machine-like voting prompted by confidence in the agencies rather than by wisdom's judgement. We do not wonder that mature leaders looked upon and anticipated the decision of each convention vote with serious apprehension. They know that such an ungoverned body of men are likely to vote in line with any inspiring speech, the last made, and without thought, upon the impulse of the moment. Those white Baptists in some respects are exactly like their neighbors in colors.

The Memphis meeting no more justified the vast expense of its assembly than does the National Baptist Convention in either education, inspiration or the business transacted. In the Congress of the United States, in the legislature of each State, important bills of legislation are considered, debated, printed, repeatedly read, over a stretch of months, till every man of the body knows what he is expected to vote for or against. Here are ten thousand men (not 500 in a legislature) with fifty "bills" disposing of them in three days! Undue haste, lasting waste.

Dr. Broughton preached the annual sermon, talking about a New Way in politics, in Science, in Religion. He is a southern preacher. To say that is to refer to well known southern convictions and traditions colored people hate. Dr. Broughton refused to preach to a colored church, saying colored people shout so loud he could not be heard. (smile.) Dr. Broughton, it will be remembered, pastored Spurgeon's church in London for five years. They tired of him and he came home. Usually Dr. Broughton preaches the gospel in evangelistic fashion. At Memphis the subject being of the controversal order, but little, if any such gospel was given out. The editor likes to hear Dr. Broughton when he preaches the gospel, though he views him as being handicapped by race prejudice.

We may say more of the white Baptists Memphis meeting next week.

WESTERN BAPTIST WOMAN'S CONVENTION A GREAT SUCCESS

At Kansas City, Kansas,

The Negro Star 7-31-25 Wichita, Kansas

Program was instructive and inspiring, Illinois and Kansas vied with each other in the Financial Rally by States Kansas was victorious. Women raised $663.40 for Missions and Christian Education. Mrs. Ida F. Bates, of Kansas re-elected President. Mrs. Attorney Corinne Rush, Iowa, 1st President; Mrs. Mary E. Goins, Mo., Corresponding Secretary; Mrs. S. Hazle Scurry, Ill., Recording Secretary; Mrs. S. Bates, Iowa, Treasurer; Mrs. Eva T. Dean, Ill., Statistician and Historian; Mrs. Mayme Burril, Minn., Chairman Executive Board Members; Mrs. R. Adair, Nebr. Chairman Art. Dept.; Mrs. Emma Golden, Minn., Chairman Personal Workers Committee; Mrs. E. J. Griffin, Nebr. Editress.

Papers and Addresses were of a very high standard, far above the usual Convention Program. Address of President, Mrs. I. F. Bates will be printed in pamphlet form, Pleasant Green Baptist Church and Pastor Rev. G. McNeal deserves much credit for the entertainment given the Western States Convention.

The Western Woman's State Banner was awarded to Mrs. H. D. Kemp, Kansas City, Vice President for Kansas.

Sunday School Banner, made in Africa, and given to the Western Woman's Convention by returned Missionary Mrs. Murf, was awarded to Mrs. S. Hazle Scurry, Supt. Sunday School of 2nd Baptist Church, Galesburg, Ill.

Gold Medal was awarded to Mrs.

Laura Eddings, President of the Olivet Baptist Church, Woman's Home and Foreign Mission Society, Chicago, Ill.

Church – 1925. African Methodist Episcopal Zion.

SHAKING THE PLUM TREE.

THE GREATEST OF COUNCILS.

Bishop E. D. W. Jones.

The Council of Bishops, General Officers and Boards held at Norfolk, was the most constructive ever held in the history of the Zion Church. Here are some of the results:

1. Zion Law made by a Zion General Conference was sustained against the violent attacks of those who would so interpret that law as to meet any practice indulged in by an assumed privileged class.

2. The known solidarity of the Bishops which has for years hindered reform and stood in the way of progressive legislation, was at last broken. In fact it was a Council of warring Bishops. The ministers and laymen sat quietly by and permitted the reforms to come from above, the source from which Bishop Blackwell declares in his articles just prior to the General Conference of 1924, reforms must come. The Bishops argued every question for it was among their group that all the flagrant violations of expressed and implicit law was publicly noted. Some of them had construed the law in direct opposition to the Known, stated and incorporated spirit of the General Church. A most daring and dangerous attitude was assumed when some by long drawn out arguments sought to justify their distortion of law and pitted their individual opinion against the combined expressed will of the General Conference. The Council belied its name. It was a clash. It had to be for the old system of Bishops handling everything had so entrenched itself by years of use until it was stubborn in its efforts to either be let alone or resisting attack. The Annual Conference Treasurer was given his proper place in the receiving and distributing of all Annual Conference funds. The great reply of Bishop Kyles in answer to another Bishop who had charged that there were studied attempts to rob the Episcopacy of its dignity, to which Bishop Kyles retorted that the "Bishops must stop doing things that would drag their names in the gutter." evoked applause from the house and was the first outward expression against Bishops handling monies. The people are against this policy which has done us more harm in the last twenty years than any other practice. The General Conference elects its own officers to look out after all financial transactions and has never elected a Bishop for this purpose and he must not transcend his bound by becoming a money vender and a financial collecting agent. This ha been our curse, but thank God, it has at last been checked.

Next, the Financial House in Philadelphia was sold, a mortgage thereon of over four thousand ($4,000) dollars was paid, other notes held against the Connection are to be settled finally out of the proceeds of the sale and the expensive proposition to maintain a public church building in an undesirable locality which gave us no standing whatever in that city, is disposed of.

Nepotism Received its First Shock

Again Mr. Dudley's intention of refinancing the churches of Philadelphia and deeding them back to the people was the outstanding financial achievement of the meeting. The Connection has been carrying Varick church in Philadelphia since 1908 in the Building and Loan; a financiering unheard of in such a big project. It was owned by the Church Extension. **It was mortgaged and put up as a pawn anytime money was wanted without the people knowing it and without the local trustees' consent. It was a shame that so long the people were kept in such a state where they were sharing a large part of the** burden and Mr. Dudley is wisely arranging to give them their property in their own name so that neither pastor nor people will be at the mercy of dominating Connectional Officers. It is a sad commentary on our ability to finance propositions when every church we own in Philadelphia is blanketed with mortgages and judgment notes, and Wesley church which we do not own and they will not let us own, building a three-hundred-thousand dollar church and not asking the Connection a word about it. Some of us have confidence in the people. It will pay us all to respect more the wish of the people and not idolize our own dogmatic opinion. It is also unfair to carry this one church as a claimant on our General Claims for seventeen years when struggling pastors and people are erecting and repairing other churches at much larger costs than the original purchase price of Varick with little or no Connectional help. I must say, however, for the pastor and people of Varick that they are willing and able to carry their own obligations if they can do so with the assurance that the property becomes their's in trust according to our discipline.

I repeat that the Council was a howling success No one was disgraced, but those who sought to make the law of the Church an idle tale. Remember we are not primarily fighting for the scalps of men, for if that alone were our purpose, we had splendid subjects upon which to vent vindictive operation. We are fighting for principles, for a program of clean, clear, open business methods, for the integrity and dignity of the Episcopacy of our Church, and for the death of usurpation and tyranny. Only incidentally are we fighting for the scalps of any Bishop, general officer or pastor who runs audaciously contrary to the law and the spirit of Zion Methodism and who comes brazenly upon the points of the javelins of protest against irregularities. The General Conference makes the law and it must neither be abrogated or so interpreted as to meet the convenience of any man in authority who has a pet scheme to further.

Next, this Council or "Clash" got an official and an expert audit of the accounts of all the departments in the Church and a grand but constructive expose, we pray and hope, of the woefully deficient method of the conduct of the business of the affairs of our Connection. To the credit of Dr. Jacobs, his office functioned in this special act and the men left the meeting determined and demanding a reformation of our business dealings.

We also issued an order that the General Secretary ascertain the indebtedness of our Connection and that the many private claims against our Zion be certified and confirmed The Council served notice on the unbusinesslike methods of bishops in holding annual conference, reporting funds, abstracting general claims, collecting funds from pastors or other sources and not reporting it to the Conference. We went on record that **no money collected in Annual Conference whether that money was from Conference workers or any other source should be collected by the bishop. Bishop Lee publicly shouted "that he saw this dangerous state of things coming long ago, he inaugurated the proper system of having his men collect and pay out funds." He brought the house down when he said that it was "dirty and** nasty for a Bishop to take the money away in his satchels."

Lastly, we had two significant orders issued by the Council: First, that a committee was appointed to investigate the functions of the Council and to make such recommendations regarding the improvements of the Council as may be necessary. Second, a special order was made authorizing and compelling the general auditor to employ expert accountants to set up new system of book keeping in every department in the Connection.

Finally, the Bishops themselves went on record in a special meeting that they "unanimously disapprove" of any irregularity in handling the general claims and stated "that it is our duty not only to uphold the law, but to regulate all irregularities." They said this over their own signatures. In the midst of all this, we had prayers, singing and sermons and perhaps the most illuminating address on Race Relationship from Dr. Alexander of Atlanta, Ga., that has ever been delivered.

Now, Dr. Davenport, after reading this review, do you think we did well?

Let the Church pursue its onward course. We are at the helm, we intend to steer the old ship to a safe harbor. We will not deceive you, and under God, we dedicate our lives to the right.

Washington, D. C.

Church—1925.

African Orthodox

BROOKLYN N. Y. EAGLE
SEPTEMBER 5, 1925

Negro Bishop Installed

The honor of being the youngest negro bishop in New York City came to the Rev. Dr. Reginald Barrow, 35, of 602 Franklin ave., when he was consecrated this morning as a bishop of the African Orthodox Church, in services held in the cathedral chapel of the Good Shepherd Church at 224 W. 135th st., Manhattan.

Bishop Barrow of the African Orthodox Church Entertained In Brooklyn

A supper was given on Tuesday night September 8, at 8:30 by Mr. and Mrs. James Rice of 602 Franklin Avenue Brooklyn, in honor of the Right Rev. Reginald Grant Barrow late professor of the Edward Waiter's College, who was consecrated assistant Bishop to the Archbishop of the African Orthodox Chuch on the above date.

Among the guests were, The Most Rev'd. George Alexander McGuire, Archbishop of the African Orthodox Church; Bishop William Ernest Robertson of Florida; Bishop Arthur Stanley Trotman of Nova Scotia; the Venerable Achdeacon D.E. Philips of Trinidad, B.W.I. Rev. Father H.H. Henry curate of Christ Church Brooklyn, and Mrs. Henry; Dr. Thomas S. Jones and Mrs. Jones, Dr. C. Holden, Mr. and Mrs. Holder, Misses H. Thorne and M.Bourne, L. Gibbs and D. Thorne.

New York Age 9-19-25

arch – 1925. I. Baptists.

EM NEGROES AT CHURCHMEN

nstant Demand Is for and Better Places of Worship.

ANY FINE EDIFICES

ngregations and Cultured Carry On Numerous d Varied Activities.

olks know Harlem's Little efly as a picturesque section y in which multitudes of m scattered parts of the Old w World live, work and play to their particular lights—a azing cabarets where jazz and are an irresistible lure to the s traveler. This is the Little t is viewed from the window b, or from the interior of one arish palaces of mirth and

1-11-25

e is another aspect of the col- he casual, hurried visitor does or take stock of. It is the eply religious side of "colored reflected in those institutions es, which give to it strength

And, after all, the churches e large majority of the colony terested in. Negroes every- noted for their religious fer- them religion is a necessary l part of life. They demand lenty of them. Hence there es everywhere: great granite hich will accommodate sev- and worshipers; miniature nd hastily improvised places hidden in the upper story of or dwelling. And there are pews. Religion in Little lourishing; it is not decadent. ever for more churches. ecent years $5,000,000 or more nvested in negro churches in St. Mark's Methodist Episcopal ifty-third Street already has ork on a new church at 138th d St. Nicholas Avenue. The h parish house and parsonage pleted will cover an entire block, and will accommodate ons. The conerstone was laid ember, and the work is pro- rapidly. The Rev. John W. pastor of the church, said that ore had there been such a de- churches.

ther A. M. E. Zion Church be- erection of a new church in th Street last June. Much of rior work of the structure, to cost more than $300,000, has pleted. The building is 88 feet 92 feet long. The church will The interior is of Gothic de- steel trusses encased with oak ble a wooden structure. The height at the centre from the the church is 70 feet.

church has a community house in West 136th Street, which is to be remodeled at a cost of $60,000. The Rev. James W. Brown has been pastor of the church for twelve years. He has organized many activities and brought the membership up to 3,000.

A Rector for Thirty-nine Years.

St. Philip's Protestant Episcopal Church in 134th Street, near Seventh Avenue, is the wealthiest colored church in the world. The Rev. Hutchens C. Bishop has been its rector thirty-nine years. Founded in 1819, the present beautiful stone church was built in 1910. It is the ffourth church since it was founded. The church owns $1,000,000 of real estate in West 135th Street. Its large parish house is equipped with every modern convenience, including a gymnasium, a kitchen, reading and recreation rooms, and executive offices. The church has a large male choir of men and boys, and the organist, Paul C. Bolin, is knokn as a composer of church music. The organ cost $10,000. There are three assistant rectors, one of whom the Rev. Shelton Hale Bishop, is a son of the rector. The congregation numbers 2,000. The church is proud of its many activities. It has a Sunday school class of 915, twelve girls' clubs, and a basketball team, which has won many silver trophies in contests with collegiate teams.

One of the largest and most pretentious negro houses of worship is the Abyssinian Baptist Church and Community House in 138th Street, near Seventh Avenue. The church, dedicated in 1922, cost $328,000 and is of Gothic and Tudor architecture. It claims a membership of 5,000. It has twelve paid workers and sixty volunteers. The pastor, the Rev. A. Clayton Powell, is a graduate of Virginia University, and spent two years in post-graduate work at the Yale Divinity School. He has been pastor sixteen years, and has two assistant pastors.

Mr. Powell returned recently from a three months' trip to Palestine and Egypt, where he visited all of the principal biblican scenes and landmarks. His church has a missionary in the French Congo. The vested choir of eighty voices is composed of men and boys. So large is the attendance at the two Sunday services that overflow meetings frequently are held in the basement of the church. The contributions at these services frequently yield more than $700. The church has many clubs and schools and is preparing to organize a class in domestic science. There is a large gymnasium in the community house and the classes in physical culture under a paid instructor, a college graduate, are for both men and women. The church, like St. Philip's, is proud of the record of its basketball team.

Rapidly Acquire Church Property.

Until a few years ago negroes had few large churches of their own. With the great increase in population of the last few years came a demand for larger and better houses of worship; and in recent years negroes have been rapidly acquiring church property which formerly stood in white neighborhoods. A few years ago the large Christian Science Temple in 125th Street, near Madison Avenue, was acquired by negroes. It is now the New York National Baptist Church. The negro invasion has not yet extended as far south as this church. Recently the Mount Olivet Baptist Church acquired a handsome Adventist church at 120th Street and Lenox Avenue. And the Independent Methodist Episcopal Church has purchased a church at 140th Street and Edgecombe Avenue.

Some six years ago the large stone Presbyterian church at 127th Street and Seventh Avenue was sold to negroes. It is now the property of the Metropolitan Baptist Church, and its pastor, the Rev. W. W. Brown, has increased the membership to 2,500. The church has just been remodeled and repainted. Almost across the street, at 129th Street and Seventh Avenue, is the Salem M. E. Church, formerly the Calvary M. E. Church. The negroes paid $300,000 for the church last Fall. It is known as one of the largest and handsomest churches in Harlem, with a seating capacity for nearly 3,000. Besides the church there is a large community house and a roomy parsonage. The pastor, the Rev. Frederick A. Cullen, is one of the oldest negro pastors in Harlem in years of service. He has organized many clubs in his church and conducts a night school where negroes who have not had an opportunity to study may add to their knowledge.

On Sundays in Harlem's Little Africa church bells ring out their summons, and avenues and cross streets are filled with throngs of worshipers wending their way to their respective churches. Nor do the inhabitants of the colony need much urging to start them churchward. They enjoy singing hymns—as only negroes can sing them—with that rich throb and intonation, and, furthermore, they all enjoy a good homely sermon, especially if the preacher is eloquent and can quote aptly from the Scriptures. Rather than miss the Sunday service they would miss their Sunday dinner.

DR. MOSES SPEAKS TO NEGRO BAPTISTS

Dr. W. H. Moses, of New York, addressed a large audience of colored people at the Orchard Knob Baptist church last night in the interests to raise $500,000 to finish paying for what is said to be the greatest negro publishing house in the world, located at Nashville.

Dr. Moses, who is general campaign manager of the national Baptist convention, is also attempting to stimulate the national colored Baptist boards to raise more that $609,652.43.

A national program for the negro Baptist churches is being launched for the purpose of increasing the present Baptist membership of 3,120,950 to 7,000,000 by 1930. It is planned to bring the 135 negro Baptist schools and colleges to a higher status of efficiency. Forty thousand young negro Baptists are to be enrolled in denominational schools and 1,000 theological students are to be placed in seminaries. The workers hope to be able to place 500 missionaries and teachers in Africa by 1930 and to generally revise the program of the churches in every community to meet present needs.

Dr. Moses is the guest of the colored Baptists of the city during his stay here. His sermon last night was one of a series, scheduled as follows: Friday night, New Zion church; Sunday morning at 10 o'clock, Union Hill Baptist church; Sunday morning at 11 o'clock, St. James; 3 o'clock, Monumental, and 8 o'clock, First Baptist.

The Rev. F. M. Hutchison led in prayer at the meeting last night and H. J. Johnson spoke briefly. Special numbers were sung by the choir.

CHICAGO ILL. AMERICAN
MARCH 2. 1925

More Educated Negro Preachers Urged to Baptists

Painting a picture of a vice-infested, crime-ridden Negro residence section and placing the blame for these conditions first upon the shoulders of the church and, second upon the city, the Rev. Benjamin Otto, superintendent of the Baptist Executive Council, made a plea for schools to educate the colored ministers. He spoke before more than fifty members of the Chicago Baptist Ministers' Conference at their regular meeting today in their headquraters, 2320 S. Michigan av.

"The Negro will obey his minister," he said. "The church is his social center. Yet the heads of the Negro Baptist church are, for the most part, incapable of their responsibility."

He added that seventy-one of the 100 colored Baptist ministers had no education; twenty had a little training and only six were college men.

"We must get better Negro ministers in Chicago, and the responsibility is largely upon the Baptist church for the ratio of church-going Negroes is four Baptists to one of any other creed."

NEGRO SUNDAY SCHOOL LEADERS IN MEETINGS

B. Y. P. U. Convention Is Also Held at Greenwood During Week-End

GREENWOOD, March 14—(Special)) The negro Baptist State Sunday school and B. Y. P. U. conventions met in extra session at the New Zion Baptist Church, going forward apace with triumphant songs, sermons and inspiring lectures. The opening session of the convention was presided over by Rev. J. W. Gayden, president of the State B. Y. P. U. Convention.

Departmental conferences were conducted each morning as follows: Superintendent G. W. Washington of Canton, B. Y. P. U. presidents, P. H. Harris, Clarksdale, cradle roll; R. T. Sims, of Canton, Primary; Hebie Price, Greenwood, Deborah and Young Woman's classes, Hattie Hyche, Itta Bena, teacher-training; A. Reed, Clarksdale, Home Department; M. O. Thompson, Greenwood, B. Y. P. U. Juniors; Eula B. Bryant, Greenwood; Adjutant A. L. Hill, Winona, and Revs. J. W. Gayden and D. W. Higgins.

The B. Y. P. U. conferences were conducted under the supervision of M. C. Averhart of this city and P. M. Smith, field secretary of the Sunday School. Convention was in charge of the Sunday school forces.

Rev. A. L. Hill taught the Bible lessons, "The Prophecies" each morning. Dr. T. Hichins, of Meridian,, delivered a Bible blackboard lecture Friday evening on the Doctrines of the Resurrection. 'Biblical foundation of the Sunday School and B. Y. P. U. was presented in a blackboard lecture by P. M. Smith and M. C. Averhart.

The feature of the afternoon session was a sermon delivered by Dr. T. B. Miles of Indianola. The text was from Luke 2:51. An interesting blackboard lecture was presented by R. T. Sims on "Why we should attend the B. Y. P. U. convention." Prof. H. W. Holloway, secretary of the National Baptist Benefit Board of Helena, Ark., was introduced and delivered a splendid address touching his work. Prof. Averhart conducted an interesting and enthusiastic "Model B. Y. P. U."

"The Boy Problem and How to Solve It" was the theme of a powerful sermon delivered by Rev. A. L. Hill Friday night. It was a unique theme, yet a powerful message on a vital question. Rev. O. W. Lenior, pastor of the McKinney Baptist church of this city delivered a wonderfully interesting and instructive blackboard lecture on "Biblical Foundations of the Sunday School and the B. Y. P. U."

The A. F. boy cadets staged a spectacular pageant and program at one o'clock Friday afternoon. The demonstration was a splendid argument in favor of the boy organization under church supervision.

Dr. E. B. Topp, President General of the Baptist Convention at Jackson arrived on a morning train and addressed the convention.

HISTORIC SPOT

First African Baptist Church Has Been Here Many Years.

Savannah, Ga., Jan. 20.—To the editor of The Savannah Press, Sir: In the many efforts now being made to popularize Savannah and to increase her charms and attractions for the traveling public, I am of the opinion that we are overlooking one of the most unique historic assets of the whole South, which happens to be right here in our own city, an institution that would add renown to any city in any part of the country. I refer to the First African Baptist Church.

1-20-25

Dating its incipiency back about the year 1773, just after George Leile was converted in Rev. Matt- ew Moore's church at Kiohee, Ga., and liberated by his master, Deacon Henry Sharpe, that he might preach the gospel as he began to do "from barn on Mr. Jonathan Bryan's Savannah river as far as Brampton's plantation and preached to his negro slaves," being pastored by George Leile "during the evacuation of Savannah" from 1779 to 1782, after which he went with the British to Jamaica and established the first Baptist Church of Augusta assisted by Rev. Abraham Marshall, of Kiokee, ordained there, and re-ordained by Rev. Andrew Bryan to the pastorate of Rev. Thomas Burt in 1785, it was finally received into congregation, then numbering sixty-seven. In 1779 to 1782, after which he went with the British to Jamaica and established the first Baptist Church of Augusta assisted by Rev. Abraham Marshall, of Kiokee, ordained there, and re-ordained by Rev. Andrew Bryan to the pastorate of Rev. Thomas Burt in 1785, it was finally received into congregation, then numbering sixty-seven.

Romantic History.

Having been born at that remote date, and growing up, developing, and maintaining its identity through all those years right here in the very heart of the Southland, its romantic, tragic, and providential history is a pecular commentary on the tolerance, religious integrity, annd generosity of some of the white people of that other day is hard to be accepted by this generation; and at the same time it reveals a faith and an effort of a humble people at self-expression that is rich in human and historic lore. It is recognized throughout the country as one of the oldest, if not the very oldest, and most prominent negro churches in the world.

It was one of the constituent members of the Sunbury Association when organized in 1818. It purchased the Franklin square property from the Savannah Baptist church, when they moved into their brick church on Chippewa square in 1832, completed its own brick structure in 1859, five years before freedom, held its centennial anniversary in 1888, and through all these years has been the greatest constructive organized force among negroes for the advancement of this community.

Any question as to its priority to its rival, the First Bryan Baptist church, may be settled by reading a newspaper clipping as reported June 3, 1888, while the centennial was in progress:

OLDEST IN NORTH AMERICA

The First African Baptist church, of Savannah, has this honor.

There was some show of feeling in the final settlement in the African Missionary Baptist State convention yesterday of the question as to which is the oldest church organized in the state, and the First African Baptist church, of Savannah, carried off the honors.

Last Thursday the question was presented to the convention and on Friday it was referred to the following committee: Rev. F. M. Simmons, of Stone Mountain; Rev. W. S. Ramsey, of Columbus; Rev. N. B. Hamilton, of Walthourville; Rev. S. R. McNeal, of Augusta; Rev. E. J. Fisher, of LaGrange; Rev. C. T. Walker, of Augusta; Rev. N. B. Williamson, of Quitman; Rev G. T. Johnson, of Arlington Rev. C. H. Brightharp, of Milledgeville.

Yesterday afternoon the committee presented a unanimous report in favor of the First African church, in which it is said, among other things: "We find that the church organized at Brampton's barn, three miles southwest of Savannah, January 20, 1788, is the First African Baptist church of today. This fact is admitted by the work which Rev. Simmons has written. Up to 1832 there was no dispute about the First African Baptist church, but in 1832 a great trouble occurred, which continued for several months. Many councils were called, which advised again and again a course which, if pursued, would restore peace to the grand old army, then numbering 2,795 members.

Two Factions.

This was divided into two parties, the one led by Rev. Andrew Cox Marshall and the other by Deacon Adam Johnson, 2,640 following Rev. Marshall and 155 following Deacon Johnson, and known as the Third African Baptist Church. It appears to your committee, from the evidence found, that before this trouble the church had contracted to buy the white Baptist church then located on Franklin Square; hence when this trouble occurred Rev. Mr. Marshall and his 2,640 members went to Franklin Square, still owning the site on Bryan street in Yamacraw. The pastor of the First African Baptist Church has shown your committee the deeds of the First African Baptist Church to the spot of ground which the First Bryan Baptist Church now occupies. With all of these facts, and many more which have come before your committee, as candid, God-fearing men we feel honor bound to decide that the First African Baptist Church at Franklin Square is the original First African Baptist Church organized at Brampton's barn, Jan. 20, 1788, by Rev. Abraham Marshall and Rev. Jesse Peter, whose centennial anniversary we have gathered together to celebrate. We decide, therefore, that the claim of priority of the First Bryan Baptist Church (which has given itself this name since emancipation) and the claim of of the book written by Rev. J. M. Simms of being the oldest colored church in North America is without foundation."

When the report was read it brought Rev. Simms to his feet with blood in his eye. He said the committee had been packed in the interest of the First African Baptist Church, and that the committee had been prejudiced by the ex-bishop of Georgia, alluding to Rev. E. K. Love, vice president of the convention and pastor of the church. He spoke for half an hour with great vehemence, and was frequently interrupted by indignant members of the convention. Calls for order and denials and interruptions flowed thick and fast. In vain the president, Rev. J. C. Bryan of Americus, and Vice President Love appealed to the convention to hear Rev. Simms, but it howled him down, and the report of the committee was unanimously adopted.

The president took occasion to say that the only side which had attempted to pack the committee was the Simms side, that Rev. Love had not suggested a single member of the committee, but that the Simms side had suggested two persons, and one of these he had appointed to gratify them.

"This I would not have made public to the convention," said President Bryan, "had not the charge been made that the committee was packed, and I only tell it now in vindication of the committee."

Among the documentary evidence submitted by the First African Baptist Church was a deed, yellow with age and honey-combed by moths, dated July 3, 1797, being a deed by Andrew Bryan, a free black man, to the trustees of the First African Baptist Church of lot 7 in Yamacraw village for a consideration of £30. Also a sketch of the church written by Rev. Simms when he was friendly to it.

I am, sir,

E. G. THOMAS,
Pastor.

BAPTISTS SCORE SEGREGATION IN LETTER TO CAL

Washington, June 26.—In a letter addressed to President Coolidge, the New England Baptist Missionary convention, which met here with delegates representing the section from Maine to Virginia, declared it desired to "call your attention to an increasing restlessness among colored citizens throughout our territory, and for that matter throughout our entire country."

As one condition complained of, the letter cited the alleged "practice of segregation in many departments of the federal govrnmnt."

It added: "We wish you to know that your repeated expressions of your belief in justice and equality for all American citizens is much appreciated by this body, and we wish to commend you in your stand that neither religious faith nor Race should be a test of citizenship."

Delegates to Baptist Young Peoples Union Told That U. S. Evil Is Right Sometimes.

INDIANAPOLIS, Ind., July 16.—Recommendations that problems of civil and social life be given places on discussion programs of Young People's societies will be made before the forty-fourth annual convention of the Baptist Young People's Union of America.

This was indicated Thursday when the young delegates informally considered a report for the special commission on young people's activities and needs, respecting current life problems.

Los Angeles was chosen as the 1926 meeting place.

Opinions on varied subjects offered by 2,183 young members were contained in the report. The delegates were advised the opinions were not to be considered as representative opinions.

Some of the conclusions reported were:

That the United States should join the league and the world court; approval of lynching under some circumstances; belief in the present restriction on European immigration or else wish them made more rigid; barring Japanese.

It was agreed moral standards of the young people generally are more or less dangerously decadent.

One opinion, that the Ku Klux Klan "is doing more for the churches than any other organization," precipitated an argument that stopped only when it was explained the statement was not a representative opinion of either the commission or the young members of the denomination.

BALTIMORE MD NEWS
SEPTEMBER 12, 1925

The Big Baptist Convention

A Very Remarkable Gathering.

Baltimore has been the meeting place of probably more historic religious gatherings than any city in America. They have included all denominations and they have been welcomed and appreciated, for they have added much to the interest of the city's life.

Among the most remarkable of these meetings is the National Negro Baptist Convention in session this week in the Fifth Regiment Armory, overflowing into many of the colored churches of the city. There are more than 5000 delegates from all over America and from practically all foreign countries. Attendance at the big events has exceeded 15,000. The oratory has been extraordinary. The proceedings have shown a strong grasp on the problems of the church. The reported assets ran beyond the million mark. The work being done covers the whole range of religious effort. It is a truly impressive occasion and the colored Baptists are to be congratulated upon their achievements and their plans for the future.

PUBLISHING BOARD SHOWS $10,000.00 BUSINESS INCREASE

Gross Receipts For The Year Total $270,499.41, Henry Allen Boyd Reports; Urges Increased Interest.

In his annual report to the National Baptist Convention, Unincorporated, in session at Kansas City, Mo., this week, Henry Allen Boyd, secretary of the National Publishing Board of America stated that the gross receipts for the year for the Publishing Board were $270,499.42, which show an increase of $10,409.41.

Summarizing his report Secretary Boyd said in part:

Some of Our Needs

"After having carefully gone over the facts presented in this report, which I have handled, I know, all too briefly for the fullest information of this splendid denomination, and yet I have thrown out the facts as they are, I wish to invite the attention of the thousands of Negro Baptists to the growing needs of the institution.

"Our needs cover a varied line and list. The improvements that should be made to continue this service that we are rendering the denomination are all too apparent.

"We need, first and most of all, and we are asking for it, the honest, fervent prayers of the whole denomination.

"We need the realization on the part of our denominational forces importance of the National Baptist Publishing Board's Plants to its constituents, as a religious, publishing, printing and manufacturing concern, that it can supply them with all of their wants along these lines.

"We need closer cooperation between churches, Sunday schools, B. Y. P. U. Societies, Auxiliaries of the church and individuals with the National Baptist Publishing

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Board, in order that we may better understand their wants and prepare ourselves to supply them.

"We need an awakening consciousness on the part of individuals and organizations to the fact that their prompt settlement of all accounts and bills due the National Baptist Publishing Board, and this realization put into action, so that the Institution may collect the outstanding accounts and thereby enable it to meet the obligations that we confront almost daily at the Plant. We need more machinery, better machinery, the latest improved, in order that we may keep up the splendid record that we have already made in manufacturing, printing, publishing and the dispatch of the work.

"We need added housing space, larger buildings and better trained workmen, that we may continue to cope with the demands made daily upon high-class printing and publishing institutions.

"We need more trained writers. We need Sunday school experts and B. Y. P. U. specialists, and we need genuine sympathy on the part of our constituents in the great task that we have in operating your Publishing Board, as it is known that a large number of our folks are responsible in a great measure for the delays and non-delivery of orders, due to their failure to properly give their name and address legibly so that orders may be correctly made out and dispatched.

Our Future Outlook

"Any person who will stop to survey the work that has been done by the National Baptist Publishing Board and its Plant in the past, cannot doubt but that the future holds in store opportunities and advantages far surpassing the average intelligent mind.

"The circulation of our books, periodicals and denominational helps will be doubled in the next two or three years if the present outlook is an indication. The steady progress that is being made from quarter to quarter is encouraging. The fine support and increased patronage that has been given argues much for a brilliant future. In other words, to many of us, it seems, that we are just now discovering that we are treading on acres of diamonds, and to us the future is the most promising and encouraging, if we can continue to remain on the Lord's side.

Our Financial Statement

"After having given a synopsis of the work as an organization, and then by departments, we now call your attention to the following financial statement taken from our balance sheet at the close of business August 31, 1925.

Our gross receipts for the year have been $270,499.41, which shtw an increase of $10,409.41."

World Must Know History and Achievements Of Baptists, Says Dr. J. E. Wood; H. A. Boyd Reports Business Increase, At Convention

NATIONAL BAPTISTS, UNINCORPORATED IN ANNUAL SESSION

President Recommends That a Representative of the Convention be Appointed in Each State

The National Baptist Convention, unincorporated, is in annual session at Kansas City, Mo., this week. Reports coming over the wires indicate that it is an epoch making session, and that out of it will come the most constructive program ever put forth by this wing of the Baptist Denomination.

On Wednesday, September 9, Dr. J. Edmund Wood, D. D., resident of the convention, delivered his annual address. Dr. Wood recommended that the territory covered by the denomination be divided into three regional districts with a regional secretary in each district who will devote his entire time to the cultivation of the denominational spirit; giving out information and organizing forces for effective service. He also recommended that a representative of the convention be appointed in every State, whose duties it will be to keep the objects of the Convention before the people of that State, especially the work of missions and Christian education. These representatives, he recommended, be under the control and direction of the Home Mission Board and that they make monthly reports to the corresponding secretary of this board. Dr. Wood further recommended that the statistican be called upon to prepare and present to the Convention, for public distribution a report touching all Negro Baptists statistics, and "especially statistics pertaining to this Convention."

Referring to the compact between the Convention and the Lott Carey Foreign Mission Convention appertaining to the conduct of the foreign mission work of the former by the latter organization, which was entered into at the last annual meeting of the National Baptist Convention, Unincorporated, Dr. Wood said that "this plan of cooperation, though in its embryonic state, is already bearing fruit; and that we have the most sanguine hope that at no distant day Negro Baptists will have the greatest foreign missionary program of any Negro denomination in the world.

Dr. Wood said in part:

"We have not come here to mark time. We must give account to God, to our constituents and to an intelligent, thinking world for every moment, every emotion, every word spoken and every act performed while in this city. The eyes of twelve million Negroes, yea, all of the world are upon us. If we come here, make a few big speeches, sign up a lot of pledges never intended to be kept, sound a trumpet's blast of boastings and self-praise and then go home to repose in imaginary honor and delusive victory, this gathering will prove a miserable failure. Nothing short of a constructive program which will put every phase of our denomination's work squarely before the world, will satisfy the demands made upon present day religious organizations. Persons who think in our denomination and out of it, want to know our purpose and the methods we have adopted to attain that purpose. If we have a recipe for earth's ill, we must give it out, and if it proves efficacious, the world will accept it. Some one said, "If a man makes a sewing machine or a mouse trap or builds a university that is better than any other person has made, though he live in the desert, the world will make a beaten path to his house." Whom may we attract to this Convention, and the support we may receive for our enterprises wil depend upon the character of the work we shall perform.

Our Program.

"Our program must include a campaign of information. If we are to obtain favor with men the world must know the history and achievements of Baptists; and what this Convention as a Baptist organization proposes. In the past Baptist contributions to the world's civilization and advancement have been large and munificent. In missions, in education and in good government and social uplift, Baptists occupy front rank. William Carey was the father of Modern Missions, and Judson, Rice, Beebee Wallis and Dr. Andrew Fuller, all Baptists, were comrades and companions of Carey in laying the foundation for that movement, the mere mention of which stirs the heart of all Christendom. Baptists stand in this country second to none in the promotion of Christian education. The first money ever received for an endowment for Harvard College was from a Baptist, and the Hollis family—Baptists—were among its most liberal donors. Its 1st presidents, Henry Dunster and Charles Chausen, were Baptists, and President Quincy said of them, for learning and talent they were surpassed by no one of their successors. Their great college, Brown, Vassar, Newton, Crosier and many others, stand as monuments to Baptist educational sentiments. And, while these institutions have been established and maintained by white Baptists, Negro Baptists, when measured by their wealth, their opportunities and their numbers, are not far behind their white brethren in matters of educational activities. Virginia Seminary, Simmons University, Selma University, Gaudalupe College and others are living expressions of Baptist interests in education. Among educators and race leaders, Baptists take first rank. Brawley, M. W. Gilbert, Purce, Simmons, Booker T. Washington and others no less illumine the pages of Baptist history through all coming time.

"The foregoing record of noble achievements forms the background for our future activities. Are we willing, are we capable of erecting a temple of high aspiration, of duty well done, of worthy victories, upon the foundation already laid?

—Norfolk Journal and Guide.

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A.M.E.

pen Bishops' Council Of Methodist Church, Colored At St. Stephens Thursday

hops Coming Here Represent Nearly a Million Church Members; Sessions Beginning Thursday Will Continue Through Saturday; Interest in Meeting Is High

By R. R. WRIGHT, Jr., Ph.D.

idespread interest attaches to A. M. E. church bishops' coun- which will be in session here Thursday through Sunday at Stephen's church.

his will be the first meeting of important negro religious or- zation in this state since 1898 n the 20th general conference held in Wilmington. The Afri- Methodist church, while largely esented in the state of North lina has not so great a number embers in this state as it had he states further south. The ops who will meet at Wilming- represent nearly a million mem- and over a million Sunday ol scholars and adult followers, ered over every state of the n, in Canada and South Amer- the West Indies, South Africa West Africa. Two of the bish- will not be able to attend, be- e they are now in Africa, Bish- V. Sampson Brooks, who is now lberia, where he is building the est school on the west coast of a, and Bishop John A. Gregg, is in Cape Town, South Africa, rvising the hundred of churches e denomination in the southern of the dark continent. Two bishops, Bishop B. F. Lee, the er president of Wilberforce ersity, and for many years r bishop of the African Metho- church, will not be present be- e of his retirement on account ge, and Bishop J. M. Conner, of nsas, will be absent on account ness. One of the bishops, L. J. in, formerly presiding over h Carolina and Virginia, has during the year. Otherwise, 15 ps will attend, and they repre- some of the best minds and of the negroes of America.

E. Church Over 100 Years Old

e Africa Methodist Episcopal h is 108 years old as a denom- on. It was founded in 1816, in delphia, Pa., by Richard Allen, became its first bishop, and organized it from five colored called "African") churches ed at Philadelphia, Baltimore, Wilmington, Delaware, Salem, and Attleboro, Pa. These hes had been organized for er of years having principally grown out of the white Methodist churches of their respective vicini- ties. The oldest organizations were Philadelphia and Baltimore, the Philadelphia church being organized in 1787, and the latter probably a few years earlier. Before the Civil war the church was confined chiefly to the north and west; after the Civil war and the freeing of the slaves, it spread rapidly throughout the south, and is at present very strong in Georgia, South Carolina, and Arkansas. In face its member- snip in the south is more than double its membership in the north.

Beginning with five churches in 1816, there are now more than 7,500 churches scattered throughout all portions of the world where the ne- groes dwell, but concentrated chief- ly in the southern portion of this country. These are supervised by 17 bishops, 350 presiding elders, 7,000 pastors. As early as 1826 mis- sionaries were sent from this coun- try to the foreign fields, but since 1890 active work has been done in Africa. Bishop H. M. Turner organized the church there in the early 90's, and in 1898 this same bishop went to South Africa, organ- ized the A. M. E. church and took more than 10,000 members into the church. Since 1900 a bishop has been regularly maintained in South Africa. In 1920 the work had grown in South America and in the West Indies to such an extent that a bishop was especially assigned to that field. The present bishops of the church are located as follows: Bishop H. Blanton Parks, a native of Georgia, is a senior bishop and will preside at the meetings. He is now located in Oakland, California, where he has supervision over the western conferences of the 18th dis- trict, comprising Oregon, state of Washington, and California. Bishop W. H. Heard, also a native of Geor- gia, has the first Episcopal district, comprising New England, New York, Philadelphia, New Jersey and Delaware. Bishop Heard was born a slave and has recently written a book entitled "From Slavery to the Bishopric." He was at one time minister plenipotentiary to Liberia, West Africa, having been appointed by President Cleveland. The second district is presided over by Bishop J. Albert Johnson: this takes in the states of Maryland, the District of Columbia, Virginia and North Caro- lina. Bishop Johnson, regarded as one of the most learned of the bish- ops, is the host of the council. The third district, presided over by Bishop J. H. Jones, a native of South Carolina, takes in Ohio, West Vir- ginia and western Pennsylvania. The fourth Episcopal district was presided over by Bishop Coppin, de- ceased. The work has been given to Bishop A. L. Gaines and W. T. Ver- non, and includes Indiana, Illinois and the northwest. The Fifth Epis- copal district, presided over by Bishop A. J. Carey, comprising Mis- souri, Kansas, Colorado and Nebras- ka. Bishop Carey is head of the fi- nancial board of the church. The sixth Episcopal district, presided over by Bishop Joseph Simeon Flip- per, one of the church's leading scholars, comprises the state of Georgia. Bishop Flipper is secre- tary of the bishop's council and has over 1,000 preachers under him and 100,000 members. Seventh Episcopal district, presided over by Bishop Wm. D. Chappelle, the debator of the church, is synonymous with the state of South Carolina. The eighth Episcopal district, Mississippi, is presided over by Bishop W. W Beckett, former secretary of mis- sions and college president. The ninth Episcopal district, Alabama, is presided over by Bishop W. A. Fountain, former president of Mor- ris Brown college. The tenth Epis- copal district, Texas and Mexico, is presided over by Bishop W. D. John- son, the "great commoner." The eleventh district, Florida, is presid- ed over by Bishop John Hurst, one of the best business men of the negro race. The twelfth district Arkansas, is presided over by Bish- op L. W. Ross, the great preacher and evangelist. The thirteenth Episcopal district is presided over by Bishop A. L. Gaines, one of the new bishops and nephew of the late Bishop W. J. Gaines. It comprises Louisiana, West Indies and South America. Bishop Gaines starts off with a fine record. The fourteenth Episcopal district, comprising the states of Tennessee and Kentucky is presided over by Bishop R. C. Ransom, one of the leading orators and literary men of the negro race. The fifteenth Episcopal district, presided over by Bishop Vernon W. T. Vernon, comprises Michigan, On- tario, Nova Scotia and Bermuda. Bishop Vernon is regarded as one of the best orators on the American platform. He was formerly presi- dent of the Western university, and register of the United States treas- ury under President Roosevelt. The sixteenth Episcopal district com- prises the countries of Liberia, Sierra Leone and Gold Coast, in West Africa, and is presided over by Bishop W. S. Brooks. The seven- teenth district, in South Africa, is presided over by Bishop J. A. Gregg. The officers of the Bishops' coun- cil are H. B. Parks, chairman of senior bishop; J. S. Flipper, of Georgia, secretary. The sermon will be preached by Bishop W. D. John- son of Texas. Other bishops will officiate at the opening services and assist in the Lord's Supper. After the sermon and the introduction of the bishops and general officers, the bishops will go into executive ses- sion. There will be a great deal of work to be done. They are to hear reports from the different bishops and the various departments of the church. Questions relating to home and foreign missions, the provision for worn-out ministers and the sup- port of the widows and young chil- dren, and other conditions which tend to improve the negro race Raising of an emergency fund of one million dollars for education and missions and church extension will take up much time of the bishops also the new budget system which is to be installed for the church. Some attention will be given to civic af- fairs such as the migration of the colored people from the farms to the cities and to the north, the promo- tion of better understanding and more cordial relations between the races, the improvement of home life and the public schools, the moral and religious training of the young, the lessening of crime and the pro- motion of industry and thrift.

While the chief work of the A. M. E. church is to save souls and preach the gospel, it is found necessary to establish certain subsidiary depart- ments. The officers in charge of these departments will also have a meeting during the time of the bishops' meeting. The oldest of these departments is the Publica- tion department or the book concern located at Philadelphia, where the discipline of the church, the hymn book, and other literature of the church are printed. This was organ- ized in 1817 and incorporated in 1855. Plans are now on foot to build in Philadelphia the largest publish- ing plant owned by the negro race anywhere in the world. The man- ager is Rev. D. M. Baxter. The church maintains three weekly pa- pers: The Christian Recorder, at Philadelphia, edited by R. R. Wright Jr.; the Southern Recorder, at Nash- ville, Tenn., edited by Rev. George W. Allen, a former member of the Alabama state legislature; the Western Christian Recorder, of Kan- sas City, the editor of which is Rev J. D. Barksdale, D. D. The Chris- tian Recorder is the oldest colored newspaper in the United States having been started in 1852. The African Methodist Quarterly Review published in Philadelphia, is the old- est colored magazine in the country. Its editor is Rev. J. G. Robinson, D. D., LL. D. The oldest colored mis- sionary magazine in the country is "The Voice of Missions," editor of which is Rev. R. R. Downs, of New York. The financial department is located in Washington, D. C., and is in charge of Prof. J. R. Hawkins, a native of North Carolina, and has an income of about $200,000 per year out of which are paid the salaries of the various officers of the church pensions for superannuated minis- ters, widows and children of de- ceased ministers, and such othe purposes as the general conferenc should direct. Located at Washing ton also is the church extension de partment, which is headed by Rev S. J. Johnson, formerly of Texas This is the department which lend money to various churches fo buildings, etc. It now has assets o over half a million dollars above it liabilities, and has made more tha a million dollars to help extend th church in various parts of the coun try and in foreign lands. The Sun day school department is located i Nashville, Tenn., and has the mos beautiful office building owned by the colored race. The head of this department is Ira T. Bryant, a na- tive of Alabama and graduate of Howard university. Under him the Sunday school literature for the church is prepared, more than a quarter of a million children study- ing every Sunday the literature pre- pared by these colored men and women. Rev. J. C. Caldwell, D. D., is the editor of the Sunday school literature. He is a graduate of Wil- berforce university, and a native of North Carolina. The educational department is located at Waco, Texas, under Prof. A. S. Jackson, LL. D., a native of Texas. Dr. Jack- son will hold his annual board meet- ing at Kittrell college, in this state, just prior to the bishops' meeting. The Allen Christian Endeavor league has its headquarters in Nashville, Tenn., under the supervision of Rev. S. S. Morris. This institution en- deavors to carry on for the spiritual and moral welfare of the young people. One of the features that has been developed by Dr. Morris is the "Allen Life Guard", an organization somewhat similar to the Boy Scouts, and is having very rapid growth among the colored people. Dr. Mor- his reports nearly 200,000 members of the Allen Christian Endeavor league. The Missionary department is located at New York, 62 Bible House, Rev. E. H. Coit, D. D., a na- tive of South Carolina being the di- rector of this department, which has under it the supervision of the mission field in Africa the West In- dies and South America. At the con- clusion of the bishops' council, Bish- op A. L. Gaines will go direct to South America and the West Indies to inspect the mission fields there. Since the United States has taken over the Virgin Islands, which are inhabited almost exclusively by col- ored people, the A. M. E. church has done splendid work in spiritual and educational improvement of the islands. The department of history is located in Pittsburgh, and Rev. W. H. H. Butler, D. D., one of the most learned men of the church, is also organizing an historical and literary society for the improve- ment of the people, in all the differ- ent church. Prof. C. H. Johnson, of Wilberforce university, is the secre- tary of the Laymen's Missionary movement. Rev. R. S. Jenkins, D. D., of Dallas Texas, is the secretary of the general conference.

The A. M. E. church maintains a number of educational institutions, one in nearly every southern state. The oldest of these is Wilberforce university, which was started in 1856 and purchased by the A. M. E. church in 1863, almost before Lin- coln issued the Emancipation procla- mation. This is regarded as one of the most substantial institutions of colored people in America, and has property valued at more than a mil- lion dollars. The president of this university is Dr. Gilbert H. Jones a native of South Carolina, a grad

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A.M.E.

Open Bishops' Council Of Methodist Church, Colored At St. Stephens Thursday

Bishops Coming Here Represent Nearly a Million Church Members; Sessions Beginning Thursday Will Continue Through Saturday; Interest in Meeting Is High

By R. R. WRIGHT, Jr., Ph.D.

Widespread interest attaches to the A. M. E. church bishops' council which will be in session here from Thursday through Sunday at St. Stephen's church.

This will be the first meeting of this important negro religious organization in this state since 1898, when the 20th general conference was held in Wilmington. The African Methodist Episcopal church, while largely represented in the state of North Carolina has not so great a number of members in this state as it had in the states further south. The bishops who will meet at Wilmington represent nearly a million members, and over a million Sunday school scholars and adult followers, scattered over every state of the Union, in Canada and South America, the West Indies, South Africa and West Africa. Two of the bishops will not be able to attend, because they are now in Africa. Bishop W. Sampson Brooks, who is now in Liberia, where he is building the largest school on the west coast of Africa, and Bishop John A. Gregg, who is in Cape Town, South Africa, supervising the hundred of churches of the denomination in the southern part of the dark continent. Two other bishops, Bishop B. F. Lee, the former president of Wilberforce university, and for many years senior bishop of the African Methodist church, will not be present because of his retirement on account of age, and Bishop J. M. Conner, of Arkansas, will be absent on account of illness. One of the bishops, L. J. Coppin, formerly presiding over North Carolina and Virginia, has died during the year. Otherwise, 15 bishops will attend, and they represent some of the best minds and heart of the negroes of America.

A. M. E. Church Over 100 Years Old

The Africa Methodist Episcopal church is 108 years old as a denomination. It was founded in 1816, in Philadelphia, Pa., by Richard Allen, who became its first bishop, and who organized it from five colored (then called "African") churches located at Philadelphia, Baltimore, Md., Wilmington, Delaware, Salem, N. J., and Attleboro, Pa. These churches had been organized for a number of years having principally grown out of the white Methodist churches of their respective vicinities. The oldest organizations were Philadelphia and Baltimore, the Philadelphia church being organized in 1787, and the latter probably a few years earlier. Before the Civil war the church was confined chiefly to the north and west; after the Civil war and the freeing of the slaves, it spread rapidly throughout the south, and is at present very strong in Georgia, South Carolina, Florida, Mississippi, Alabama, Texas and Arkansas. In face its membership in the south is more than double its membership in the north. Beginning with five churches in 1816, there are now more than 7,500 churches scattered throughout all portions of the world where the negroes dwell, but concentrated chiefly in the southern portion of this country. These are supervised by 17 bishops, 350 presiding elders, 7,000 pastors. As early as 1826 missionaries were sent from this country to the foreign fields, but since 1890 active work has been done in Africa. Bishop H. M. Turner organized the church there in the early 90's, and in 1898 this same bishop went to South Africa, organized the A. M. E. church and took more than 10,000 members into the church. Since 1900 a bishop has been regularly maintained in South Africa. In 1920 the work had grown in South America and in the West Indies to such an extent that a bishop was especially assigned to that field. The present bishops of the church are located as follows: Bishop H. Blanton Parks, a native of Georgia, is a senior bishop and will preside at the meetings. He is now located in Oakland, California, where he has supervision over the western conferences of the 18th district, comprising Oregon, state of Washington, and California. Bishop W. H. Heard, also a native of Georgia, has the first Episcopal district, comprising New England, New York, Philadelphia, New Jersey and Delaware. Bishop Heard was born a slave and has recently written a book entitled "From Slavery to the Bishopric." He was at one time minister plenipotentiary to Liberia, West Africa, having been appointed by President Cleveland. The second district is presided over by Bishop Albert Johnson; this takes in the states of Maryland, the District of Columbia, Virginia and North Carolina. Bishop Johnson, regarded as one of the most learned of the bishops, is the host of the council. The third district, presided over by Bishop J. H. Jones, a native of South Carolina, takes in Ohio, West Virginia and western Pennsylvania. The fourth Episcopal district was presided over by Bishop Coppin, deceased. The work has been given to Bishop A. L. Gaines and W. T. Vernon, and includes Indiana, Illinois and the northwest. The Fifth Episcopal district, presided over by Bishop A. J. Carey, comprising Missouri, Kansas, Colorado and Nebraska. Bishop Carey is head of the financial board of the church. The sixth Episcopal district, presided over by Bishop Joseph Simeon Flipper, one of the church's leading scholars, comprises the state of Georgia. Bishop Flipper is secretary of the bishop's council and has over 1,000 preachers under him and 100,000 members. Seventh Episcopal district, presided over by Bishop Wm. D. Chappelle, the debator of the church, is synonymous with the state of South Carolina. The eighth Episcopal district, Mississippi, is presided over by Bishop W. W. Beckett, former secretary of missions and college president. The ninth Episcopal district, Alabama, is presided over by Bishop W. A. 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Bishop Vernon is regarded as one of the best orators on the American platform. He was formerly president of the Western university, and register of the United States treasury under President Roosevelt. The sixteenth Episcopal district comprises the countries of Liberia, Sierra Leone and Gold Coast, in West Africa, and is presided over by Bishop W. S. Brooks. The seventeenth district, in South Africa, is presided over by Bishop J. A. Gregg. The officers of the Bishops' council are H. B. Parks, chairman of senior bishop; J. S. Flipper, of Georgia, secretary. The sermon will be preached by Bishop W. D. Johnson of Texas. Other bishops will officiate at the opening services and assist in the Lord's Supper. After the sermon and the introduction of the bishops and general officers, the bishops will go into executive session. There will be a great deal of work to be done. They are to hear reports from the different bishops and the various departments of the church. Questions relating to home and foreign missions, the provision for worn-out ministers and the support of the widows and young children, and other conditions which tend to improve the negro race. Raising of an emergency fund of one million dollars for education and missions and church extension will take up much time of the bishops also the new budget system which is to be installed for the church. Some attention will be given to civic affairs such as the migration of the colored people from the farms to the cities and to the north, the promotion of better understanding and more cordial relations between the races, the improvement of home life and the public schools, the moral and religious training of the young, the lessening of crime and the promotion of industry and thrift.

While the chief work of the A. M. E. church is to save souls and preach the gospel, it is found necessary to establish certain subsidiary departments. The officers in charge of these departments will also have a meeting during the time of the bishops' meeting. The oldest of these departments is the Publication department or the book concern located at Philadelphia, where the discipline of the church, the hymn book, and other literature of the church are printed. This was organized in 1817 and incorporated in 1855. Plans are now on foot to build in Philadelphia the largest publishing plant owned by the negro race anywhere in the world. The manager is Rev. D. M. Baxter. The church maintains three weekly papers: The Christian Recorder, at Philadelphia, edited by R. R. Wright, Jr.; the Southern Recorder, at Nashville, Tenn., edited by Rev. George W. Allen, a former member of the Alabama state legislature; the Western Christian Recorder, of Kansas City, the editor of which is Rev. J. D. Barksdale, D. D. The Christian Recorder is the oldest colored newspaper in the United States having been started in 1852. The African Methodist Quarterly Review published in Philadelphia, is the oldest colored magazine in the country. Its editor is Rev. J. G. Robinson, D. D., LL. D. The oldest colored missionary magazine in the country is "The Voice of Missions," editor of which is Rev. R. R. Downs, of New York. The financial department is located in Washington, D. C., and is in charge of Prof. J. R. Hawkins, a native of North Carolina, and has an income of about $200,000 per year out of which are paid the salaries of the various officers of the church pensions for superannuated ministers, widows and children of deceased ministers, and such other purposes as the general conference should direct. Located at Washington also is the church extension department, which is headed by Rev. S. J. Johnson, formerly of Texas. This is the department which lends money to various churches for buildings, etc. It now has assets of over half a million dollars above its liabilities, and has made more than a million dollars to help extend the church in various parts of the country and in foreign lands. The Sunday school department is located in Nashville, Tenn., and has the most beautiful office building owned by the colored race. The head of this department is Ira T. Bryant, a native of Alabama and graduate of Howard university. Under him the Sunday school literature for the church is prepared, more than a quarter of a million children studying every Sunday the literature prepared by these colored men and women. Rev. J. C. Caldwell, D. D., is the editor of the Sunday school literature. He is a graduate of Wilberforce university, and a native of North Carolina. The educational department is located at Waco, Texas, under Prof. A. S. Jackson, LL. D., a native of Texas. Dr. Jackson will hold his annual board meeting at Kittrell college, in this state, just prior to the bishops' meeting. The Allen Christian Endeavor league has its headquarters in Nashville, Tenn., under the supervision of Rev. S. S. Morris. This institution endeavors to carry on for the spiritual and moral welfare of the young people. One of the features that has been developed by Dr. Morris is the "Allen Life Guard", an organization somewhat similar to the Boy Scouts, and is having very rapid growth among the colored people. Dr. Morris reports nearly 200,000 members of the Allen Christian Endeavor league. The Missionary department is located at New York, 62 Bible House, Rev. E. H. Coit, D. D., a native of South Carolina being the director of this department, which has under it the supervision of the mission field in Africa the West Indies and South America. At the conclusion of the bishops' council, Bishop A. L. Gaines will go direct to South America and the West Indies to inspect the mission fields there. Since the United States has taken over the Virgin Islands, which are inhabited almost exclusively by colored people, the A. M. E. church has done splendid work in spiritual and educational improvement of the islands. The department of history is located in Pittsburgh, and Rev. W. H. H. Butler, D. D., one of the most learned men of the church, is also organizing an historical and literary society for the improvement of the people, in all the different church. Prof. C. H. Johnson, of Wilberforce university, is the secretary of the Laymen's Missionary movement. Rev. R. S. Jenkins, D. D., of Dallas Texas, is the secretary of the general conference.

The A. M. E. church maintains a number of educational institutions, one in nearly every southern state. The oldest of these is Wilberforce university, which was started in 1856 and purchased by the A. M. E. church in 1863, almost before Lincoln issued the Emancipation proclamation. This is regarded as one of the most substantial institutions of colored people in America, and has property valued at more than a million dollars. The president of this university is Dr. Gilbert H. Jones a native of South Carolina, a grad

meet. The president of this council is Rev. H. Y. Tooks, D. D., of Florida, and the secretary is Rev. J. A. Lindsay, of Georgia. The council will also hear statements from the various officers of the church and will discuss proposed legislation for the benefit of the church. A spirited contest for the presidency of this council is expected to be had. Rev. R. B. Smith, a native of South Carolina, but now a pastor in Camden, N. J., and Rev. T. J. Linton, of Georgia, are leading candidates. The committee on budget will also meet in Wilmington so as to get its work in shape for report to the bishops. Bishop John Hurst of Florida is the chairman of this committee.

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Oldest Colored Newspaper.

The Christian Record is the oldest colored newspaper in the United States, having been started in 1852. The African Methodist Quarterly Review, published in Philadelphia, is the oldest colored magazine in the country. Its editor is Rev. J. G. Robinson, D. D., LL. D. The oldest colored missionary magazine in the country is "The Voice of Missions," editor of which is Rev. R. R. Downs, of New York. The financial department is located in Washington, D. C., and is in charge of Prof. J. R. Hawkins, a native of North Carolina, and has income of about $200,000 per year, out of which are paid the salaries of the various officers of the church, pensions for superannuated ministers, widows and children of deceased ministers, and such other purposes as the general conference should direct. Located at Washington also is the church extension department, which is headed by Rev. S. J. Johnson formerly of Texas. This is the department which lends money to various churches for building, etc. It now has assets of over half a milion dollars above its liabilities, and has made more than a million dollars to help extend the church in various parts of the country and in foreign lands.

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Inspect Mission Fields.

At the conclusion of the bishops' council, Bishop A. L. Gaines will go to South America and the West Indies to inspect the mission fields, which has been developed by Doctor Morris, an organizational genius somewhat similar to the "Boy Scouts," and is having very rapid growth among the colored people. West Indies and South America, for Doctor Morris reports nearly 200,000 members of the Allen Christian Endeavor league. The missionary council, Bishop A. L. Gaines will go to New York, the director of this department, is located at Pittsburgh and Rev. W. H. Butler, D. D., one of the most learned men of the church is also organizing a splendid work the improvement of the people, in all the different churches. Prof. C. H. Johnson, of Wilberforce university

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Officers of Council.

The officers of the bishops' council are H. B. Parks, chairman of senior bishop, J. S. Flipper, of Georgia, secretary. The sermon will be preached by Bishop W. D. Johnson, of Texas. Other bishops will officiate at the opening services and assist in the Lord's supper. After the sermon and introduction of the bishops and general officers the session. There will be a great deal of work to be done. They are to hear reports from the different bishops and the various departments of the church. Questions relating to home and foreign missions, the provision for worn out ministers and the support of the widows and young children, and other conditions which tend to improve the negro race. Raising of an emergency fund of one million dollars for education and missions and church extension will take up much time of the bishops, also the new budget system which is to be installed for the church. Some attention will be given to civic affairs such as to migration of the colored people from the farms to the cities and to the north, the promotion of better understanding and more cordial relations between the races, the improvement of home life and the public schools, the moral and religious training of the young, the lessening of crime and the promotion of industry and thrift.

While the chief work of the A. M. E. church is to save souls and preach the Gospel it is found necessary to establish certain subsidiary departments. The officers in charge of these departments will also have meeting during the time of the council. One of these departments is the publication department or the book concern, located at Philadelphia, where the discipline of the church, the hymn book, and other literature of the church are printed. This was organized in 1817 and incorporated in 1855. Plans are now on foot to build in Philadelphia the largest publishing plant owned by the negro race anywhere in the world. The manager is Rev. D. M. Baxter. The church maintains three weekly papers; The Christian Record, at Philadelphia, edited by R. R. Wright Jr., The Southern Christian Record at Nashville, Tenn., edited by Rev George W. Allen, a former member of the Alabama state legislature The Western Christian Record, at Kansas City, the editor of which is Rev. J. D. Barksdale, D. D., LL. D.

Oldest Colored Newspaper.

The Christian Record is the oldest colored newspaper in the United States, having been started in 1852. The African Methodist Quarterly Review, published in Philadelphia, is the oldest colored magazine in the country. Its editor is Rev. J. G. Robinson, D. D., LL. D. The oldest colored missionary magazine in the country is "The Voice of Missions," editor of which is Rev. R. R. Downs, of New York. The financial department is located in Washington, D. C., and is in charge of Prof. J. R. Hawkins, a native of North Carolina, and has income of about $200,000 per year, out of which are paid the salaries of the various officers of the church, pensions for superannuated ministers, widows and children of deceased ministers, and such other purposes as the general conference should direct. Located at Washington also is the church extension department, which is headed by Rev. S. J. Johnson formerly of Texas. This is the department which lends money to various churches for building, etc. It now has assets of over half a million dollars above its liabilities, and has made more than a million dollars to help extend the church in various parts of the country and in foreign lands.

The Sunday school department is located in Nashville, Tenn., and has the most beautiful office building owned by the colored race. The head of this department is Ira T. Bryant, a native of Alabama, a graduate of Howard university. Under him is the Sunday school literature for the church is prepared more than a quarter of a million children study every Sunday the literature prepared by these colored men and women. Rev. J. C. Caldwell, D. D., is the editor of the Sunday school literature. He is a graduate of Wilberforce university, and a native of North Carolina. The educational department is located at Waco, Texas, under Prof. A. S. Jackson, LL. D., a native of Texas. Doctor Jackson will hold his annual board meeting at Kittrell college, in this state just prior to the Bishops meeting. The Allen Christian Endeavor league has its headquarters in Nashville, Tennessee, under the supervision of Rev. Dr. S. S. Morris, this institution endeavors to carry on for the spiritual and moral welfare of the young people,

One of the features that has been developed by Doctor Morris is the "Allen Life Guard," an organization somewhat similar to the "Boy Scouts," and is having very rapid growth among the colored people. Doctor Morris reports nearly 200,000 members of the Allen Christian Endeavor league. The missionary department is located at New York, which has under it the mission field in Africa. The West Indies and South America.

Inspect Mission Fields.

At the conclusion of the bishops' council, Bishop A. L. Gaines will go to South America, and the West Indies to inspect the mission fields there. Since the close of the United States Pittsburgh and Rev. W. H. Butler, D. D., one of the most learned men of the Virgin Islands almost exclusively by colored people, the A. M. E. church is also organizing a splendid work the improvement of the people, in educational and literary society, for all the different churches, Prof. C. H. Johnson, of Wilberforce univer-

hurch — 1925. II. A.M.E.

is the secretary of the laymen's
lionary movement. Rev. R. S.
tins, D. D., of Dallas Texas is
secretary of the general confer-

he A. M. E. church maintains a
ber of educational institutions
in nearly every southern state.
oldest of these is Wilberforce
ersity, which was started in 1856
purchased by the A. M. E.
ch in 1863, almost before Lin-
issued the emancipation pro-
lation. This is regarded as one
he most substantial institutions
olored people in America, and
property valued at more than
llion dollars. The president of
university is Dr. Gilbert H.
s, a native of South Carolina,
raduate of Wilberforce univer-
and the Ohio State university
who gets his doctor's degree,
D., from Jena university, of Ger-
y, and is the only negro in the
try having a german doctorate.
North Carolina, Shaw college
maintained at Kittrell, head of
Prof. G. A. Edwards, and a
petent faculty. Morris Brown
ersity which is composed of
ris Brown college, Atlanta;
he college, Cuthbert, Georgia.
Park Central Normal school
nnah, Georgia, headed by Dr
. Lewis, a graduate of the Uni
ty of Chicago; Allen university
mbia, S. C., of which Dr. D. H
, a graduate of Yale and Chi
universities, is president; Pau
n college, Waco, Texas, Rev. J
Williams, president; Edward Wa
college, Jacksonville, Fla., Rev
B. Cooper, president; Western
ersity, Rev. Jesse Peck, D. D.,
ident; Shorter college, Little
k, Ark., Rev. E. L. Green, presi-
Campbell college, Jackson,
., Rev. E. U. Luckett, president;
he university, Selma, Ala., Prof.
C. Mitchell, president; Turner
ge, Rev. J. A. Jones, president,
byville, Tenn., Lampton college,
andria, La., Rev. J. R. Camp-
president; Flipper-Key-Davis
ersity, Tullahasse, Oklahoma,
T. M. Greene, president. Be-
these colleges a number of the
schools in foreign fields are
ntained by the A. M. E. church.
se schools have turned out some
some of the ablest colored men
he country and in West and
h Africa. Bishops Lee, Hurst,
ppelle, Jones, Conner, Vernon,
ntain, Ransom; Presidents
is, Sims, Jones, Mitchell, Cooper
others are graduates of these
rch schools. Dean D. W. Wood-
d the senior dean of Howard
ersity, Washington, D. C., is a
duate of Wilberforce university.

The Connectional Council.

he connectional council, com-
ed of lay and ministerial repre-
atives from all parts of the coun-
will also meet in Wilmington at
same time as the bishops meet.
president of this council is Rev.
Y. Tooks, D. D., of Florida and
secretary is Rev. J. A. Lindsay,
Georgia. The council will also
hear statements from the various of-
ficers of the church and will discuss
proposed legislation for the benefits
of the church. A spirited contest
for the presidency of this council is
expected to be had. Rev. R. B.
Smith a native of South Carolina,
but now a pastor in Camden, N. J.,
and Rev. T. J. Linton, of Georgia
are leading candidates. The com-
mittee on budget will also meet in
Wilmington so as to get its work in
shape for report to the bishops.
Bishop John Hurst of Florida is
the chairman of this committee.
A large committee of ministers
and laymen will welcome the visi-
tors. Bishop J. A. Johnson, Revs.
Cowan, A. D. Avery and others are
among the leaders in the entertain-
ing.

Wilmington N.C.
Star
2-11-25.

reason in it. There was great feeling after the Civil War as regards the free-
dom of the Negro people. Segregation and discrimination naturally followed
This has been expensive, but it is argued to some effect that a different
program would have been more expensive and perhaps disastrous. The Negro
Methodist Churches have no such problem. They have settled no great
question of grievance between one another, nor have they had any to settle.
They are separated for no other reason than they have not exercised brain
enough and a sufficient amount of Christianity to get together, which in a great
sense is made impossible because of the foolish and ungodly ambition of
office-seekers and money-grabbers.

Return to Publicity Bureau
4-14-25.

HICA

A. M. E. BOARD OKEYS HAWKINS WORK

General Funds Reported To Treasurer This Year Tota $364,156

PENSION FUND $77,800

Delegation Pays Visit To White House To See Presi dent

Washington, D. C.—The General Board of Finance of the African Methodist Episcopal Church held its annual meeting at the financial headquarters, 1541 14th street, northwest, last Wednesday, for the purpose of examining the books and vouchers of the executive secretary, and passing upon every phase of business handled by the financial department.

4-18-25

The total amount of general funds reported for this year was $364,156.11. This amount was raised and reported to the general secretary-treasurer as a general fund and does not include any money raised for local purposes, such as payment of pastors' salaries and local improvements.

John R. Hawkins, of Washington, was unanimously re-elected by the last General Conference for another term of four years, and this was his first report for the fiscal year ending March 31, 1925.

The fund is apportioned by orders of the General Conference, and this report shows the flolowing distribution:

For education, $28,700; church extension, $28,700; foreign missions, $14,300; pensions to superannuated preachers, widows and orphans of deceased ministers, $77,800; current expenses on account of bishops, general officers nad departmental work, $143,000.

After a careful audit of the books and vouchers of the financial department, the board passed resolutions of commendation for the faithful and efficient services of Secretary Hawkins and his entire office force.

Bishop A. J. Carey, of Chicago, is chairman of the board, and Mr. Hawkins is the executive secretary and treasurer. The other members of the board—one representing each of the 18 episcopal districts embracing the United States, Africa, South America and the islands—are as follows:

Rev. W. W. Thornton, New York city; Rev. Charles E. Stewart, Washington, D. C.; Rev. J. O. Haithcox, Cincinnati; Rev. C. M. Tanner, Chicago Rev. J. R. Ransom, Topeka, Kansas Rev. J. I. Stringer, Dawson, Ga.; Rev. J. W. Lykes, Columbia, S. C.; Rev. S. P. Felder, Mound Bayou, Miss.; Rev. L. G. Duncan, Selma, Ala.; Rev. A. G. Winn, Terrell, Texas; Rev. H. E. Daniels, Quincy, Fla; Rev. W. T. Eskridge, Little Rock, Ark.; Rev. G. T. Stinson, Shreveport, La.; Rev. A. D. Byas, Memphis, Tenn.; Rev. Joseph Gomez, Detroit, Mich.; Rev. H. M. Steady, West Africa; Rev. F. M. Gow, South Africa, and Rev. J. H. Wilson, Los Angeles, Calif.

All of the members were present except the Rev. F. M. Gow, of South Africa.

They were received at the White House by President Coolidge at 12.25 p. m., last Wednesday.

PROPOSED $200,000 NEGRO CHURCH.

HOUSE OF WORSHIP TO BE ERECTED AT EAST 42D STREET AND GRAND BOULEVARD, REPLACING BUILDING RECENTLY DESTROYED BY FIRE. IT WILL BE THE LARGEST NEGRO METHODIST EDIFICE IN THE MIDDLE WEST.

LAUNCH BOND ISSUE FOR NEGRO CHURCH

Bethel A. M. E. Congregation Arranges for $200,000 to Erect New Edifice.

Launching a $200,000 bond issue, the congregation of the Bethel African Methodist Episcopal church, the largest Negro Methodist congregation in Chicago, has surmounted the last obstacle in the financing of its new church building to replace the one destroyed by fire last fall.

The latest epoch in the history of the congregation marks one of a series of heroic steps. The Bethel congregation is one of the country's oldest Negro congregations, having been established in 1862 as a mission and having grown to its present size in sixty-two years.

Edifice Is Destroyed.

Until this time the greatest accomplishment was the acquisition in December, 1922, of the building at East 42d street and Grand boulevard, previously occupied by the National University of Physical Education, as a church. This was accomplished under the leadership of the present pastor, the Rev. C. M. Tanner. A bare two years and the building was destroyed in a spectacular night fire.

Plans for the new structure, drawn by Charles S. Duke, prominent colored architect and structural engineer, provide for an elaborate establishment. Work on it will be begun shortly. One of the most prominent features will be a $15,000 pipe organ, which will have the chapel and Sunday school rooms floor for the use of boys and girls, but complete the basement.

Arrangements for putting out the attachments providing orchestra with construction such that they may effects for use in concerts and cantatas be converted into one large auditorium In addition provision has been made for a 60-foot swimming pool in the bas bond issue have been placed in The main auditorium will occupy seating 600 persons. There also wil most of the second and third floors be hands of the City Investing compa It will be constructed to accommodate which has offices in the Liberty church offices here. building. Grand boulevard and 2,800 persons. On the first floor will Rooms for Boys and Girls. equipped kitchen and dining hall banquets and similar functions. A ca fifth street.

NEW YORK CITY WORLD
MARCH 22, 1925

A. M. E. CHURCH IS COVERING WIDE MISSIONARY FIELD

Outside of United States, Its Work Includes Liberia, Guiana, Hayti and South Africa

By Lester A. Walton

For half a century the Missionary Department of the African Methodist Episcopal Church has been at No. 62 American Bible House, Fourth Avenue and 8th Street, which is one of the oldest office buildings in Newpath Yorkk City.

Despite its long tenancy in onethe spot, the Missionary Department is but little known to the general pub-lic, not even to white church-goers, as the A. M. E. Church has been working single-handed. The resources for carrying on its work are obtained largely from the Negro laboring element of the South and aided by a few thousand Negroes scattered in the North, East and West.

Fourteen Schools

Since emancipation, without financial aid from Federal or State Governments, or philanthropists, the church has been building schools in the South and providing these institutions with teachers. There are now in operation in the United States 14 schools wholly supported by the membership of their denomination.

The Missionary Department reports the A. M. E. Church has built a commodious school in Monrovia, Liberia, with a housing capacity of 500, class rooms and a sufficient number of acres of land to train the natives in agriculture and general industries. In Freetown, Sierra Leone, a seminary for boys and a girls' industrial school is conducted by the church.

In the Union of South Africa the A. M. E. Church has another mission school. It has three established schools in South America, one in British Guiana and two in Dutch Guiana and two small day schools in the West Indies. An elementary school is connected with a church of the denomination at Port-Au-Prince, Hayti, and strong effort is being made to help the people of the Virgin Islands in their religious and educational development.

The Rev. E. H. Coit, Secretary of the Missionary Department, says its work has been somewhat impeded by the migration. Many of these laborers who gave contributions while in the South, where 80 per cent. of the church membership live, no longer do their financial bit since taking up permanent residence in the North.

The A. M. E. Bishops, at a two-days session in Wilmington, N. C., issued a statement prepared by Bishop Reverdy C. Ransom, which contained the following:

"As the oldest independent self-governing body of Negroes in the world, the A. M. E. Church is deeply concerned to preserve, perpetuate and extend the power and ability of our race to organize and thus strengthen our influence in all departments of human life that go to make for freedom, service and co-operation among men. We are no less eager than in years past to see accomplished the union of the three great bodies of independent Negro Methodists. We still stand ready to meet more than half way every friendly advance that tends toward union, and call upon our ministers and members to maintain such a friendly attitude of cordial co-operation and friendship that the path toward organic union may be made smoother and our efforts in this behalf accelerated."

According to figures given out by the Bishops, the membership of the A. M. E. Church is over 800,000.

Supremacy of South in Cotton Is Threatened

Increasing competition in the foreign production of cotton threatens the supremacy of the South in the cotton markets of the world, Dr. R. R. Moton gave warning at the thirty-fourth annual Negro Farmers' Conference, recently held at Tuskegee Institute, Ala.

Of the 26,000,000 bales of cotton produced in the world to-day, 10,000,000, or two-fifths of it, is produced outside of the United States, as compared with only one-fifth two decades ago, farmers in attendance from most of the Southern States were told.

"Because of the prevailing high prices of cotton in the world markets, foreign Governments are exerting every effort to develop the cotton-growing areas of their colonial possessions," Dr. Moton said. "Outside the United States cotton is being grown in Mexico, Argentina, Brazil, Peru, China, Korea, India, Asiatic Russia, East, West and South Africa. In all these countries cotton production is on the increase, and with the special view of ultimately making foreign manufacturers independent of the American cotton market."

Tuskegee Institute's Principa quoted a recent report of the Agricultural Bureau of the Chamber o Commerce of the United States with respect to the world cotton situation which was: "While there is no immediate danger that the United States will lose its position of dominance in the cotton markets of the world, the situation, nevertheless, demands more aggressive efforts to stabilize production. The steady decline in production in the United States, accompanied by the increase in price of the American staple, has been reflected in increasing activity on the part o foreign Governments to develop potential cotton areas outside of America."

To Negro farmers of the South Dr Moton pointed out that the cost of production is steadily mounting; that in 1914 it took 26,000,000 acres of land to raise 16,000,000 bales of cotton, while in 1924, on practically the same acreage, only 10,000,000 bales were raised. This was reflected in the price of cotton which went from around 8 cents a pound in 1914 to 20 cents a pound in 1924.

The necessity of diversification in the crops in the South was stressed by Dr. Moton, who reminded his hearers "that one undesirable effect of depending on cotton alone is to increase the hazard of farming due to climatic and other natural causes, which are beyond the farmer's control. Bankers, planters and merchants in the South can render a great service to Negro farmers by helping them to finance corn, wheat poultry and dairy production in the same way that cotton has been financed."

That America is engaged in a struggle to prevent foreign countries from wresting from it the South's supremacy in the cotton markets of the world, is made manifest in one striking example—Uganda, East Africa. The country is enjoying its greatest prosperity, due to the adoption o American methods of cotton-growing by the natives. In 1924, Uganda exported cotton worth approximately $12,000,000. In 1905, the cotton exported was valued at less than $1,200. A feautre of this economic conflict is the big part being played by black labor, which will very largely determine whether King Cotton is to continue making America his favorite habitat. The native African is arrayed against the American Negro, descendants of Africans, whose forefathers from the Dark Continent were the first to produce the white staple on an unprecedented scale in the Southland.

Outside Of U. S., Its Work Includes Liberia, Guiana, Hayti And South Africa

By LESTER A. WALTON (in the New York World)

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Church—1925.

African Methodist Episcopal.

NEW YORK CITY EAGLE
MARCH 1, 1925

NEGRO METHODISTS PAY TRIBUTE TO CHURCH'S FOUNDER

Richard Allen, Ex-Slave, Started Sect in Philadelphia Blacksmith Shop in 1816.

BOUGHT HIS FREEDOM WITH $2,000 SAVINGS

Membership To-Day Is About 600,000, With Property Holdings Valued at $15,000,000.

By Lester A. Walton

In 1816 Richard Allen, an ex-slave, organized in a ramshackled one-story building, formerly used as a blacksmith shop, at Philadelphia the African Methodist Episcopal Church which was destined to become the largest and richest Negro branch of Methodism in the world. To-day it has a membership of between 500,000 and 600,000 and property holdings valued at $15,000,000.

A notable event in the history of the connection took place Feb. 14, when uniform exercises were simultaneously held in at least 7,000 churches throughout the country in celebration of the 165th anniversary of the birth of the founder.

Tribute to Allen.

One of the largest and most impressive celebrations was observed in Bethel Church, New York City. Among the church dignitaries present were Bishop J. A. Johnson, Bishop W. H. Heard, Bishop W. W. Beckett, the Rev. E. H. Coit, Missionary Secretary; the Rev. D. M. Baxter, business manager A. M. E. Book Concern and Dr. R. R. Wright jr., editor of the Christian Recorder.

In delivering the anniversary oration on the life of the founder of the African Methodist Episcopal Church, Dr. Wright said:

"Richard Allen was the first man so far as I know, to proclaim boldly and practice the 'Fatherhood of God and Brotherhood of Man,' and to include in that Brotherhood all men whether they be white, black or otherwise. Richard Allen was the first of great Christian preachers in America to stand up in principle and practice for the full manhood rights for the black Christian in all respects. And for that reason I claim he has added distinctly something to the growth of world-wide Christianity.

"Richard Allen showed himself a great social statesman in that he was perhaps the first American to put the principle of self-help in the so-called Negro problem. Everywhere the Negro had been called a problem, a pauper, a beggar. People thought they had to support him, but very rarely did any one think that the Negro could think for himself and pay his own bills. Richard Allen's self-help started with himself. He was born a slave. He did not run away. No one gave him his freedom. By his own hard labor he worked and saved $2,000 and bought his freedom.

"And when Richard Allen started his church he dug into his own pocket, bought a piece of land and an old blacksmith shop, moved it upon the land and there preached until he got a better place. He instructed his people that the only way to be free is to be self-supporting.

75,000 Churches.

From a foundation of an old delapidated blacksmith shop, Allen built a church which has grown to more than 75,000 churches, scattered all over the United States and Canada, the West Indies, South America, South Africa and West Africa, having nearly a million members, and raising four millions a year.

"And to-day growing out of the work of Richard Allen is a system of schools maintained by the A. M. E. Church, headed by Wilberforce University in Ohio, founded for higher education even before the slaves were set free, and followed by Allen University in South Carolina, Morris Brown University in Georgia, Edward Waters College in Florida, Payne College in Georgia, Payne University in Alabama, Turner College in Tennessee, Campbell College in Mississippi, Lampton College in Louisiana, Shorter College in Arkansas, Paul Quinn College in Texas, Flipper-Key-Davis College in Oklahoma, Kittrell College in North Carolina, Western University in Kansas and other institutions of learning in Africa."

Inter-racial Board Issues 1924 Survey

In a survey of the work of the Commission on Inter-racial Co-operation for 1924 it is shown that during the year the commission was active in Virginia, North and South Carolina, Tennessee, Georgia, Alabama, Mississippi, Louisiana, Texas and Oklahoma. In Arkansas and Florida enforced limitation of staff made it impossible to follow up the work closely.

In addition to its work in the South the general office at Atlanta was called upon for information, literature and personal visitation by many communities in the North and East, in which, because of the recent heavy migration the commission's plans are being studied and in many cases adopted. Nine secretaries, white and colored, have been kept in the field, although there is urgent demand for a much larger number.

Decrease in Lynching.

On the subject of lynching the survey says: "The campaign against lynching has been pushed unceasingly through the newspapers, by means of pamphlets, of which many thousands have been circulated; on the platform and by the efforts of local committees. To what extent this campaign has been effective one cannot say. However, the rapid decrease of lynching from fifty-eight in 1923 to twenty-eight in 1923, and to five in the first six months of 1924, indicates clearly that something has been stirring the consciences of officials and of the public with relation to this crime.

"In one case in Kentucky in which there was great excitement and apparent probability of lynching the inter-racial secrecy and the local committee took steps which allayed the feeling and averted the threatened danger. In previous years there have been a number in such cases in which lynchings have been prevented. In Georgia, where the committee has secured evidence, employed attorneys and carried into courts a number of cases of mob violence, there were but two lynchings in the first nine months of 1924 against twenty-one in 1919. Each must draw his own conclusions as to the measure in which the various influences operative contributed to these ends."

The survey gives facts and figures of the efforts on the part of the commission to obtain better educational facilities for Negroes in the Southern States, and its co-operation in movements to put over health programs.

"The efforts to correct injustices and hardships suffered by colored people through discriminatory laws and customs relative to residence, transportation, civic advantages and the like have everywhere been an important feature of the inter-racial work," the survey says. "Investigation of the conditions of travel have been made in many States and the facts brought to the attention of railroad officials and public service commissions. As a result, abuses have been corrected and travel conditions improved in Virginia, North Carolina, Alabama, Louisville, Texas and other States. Improvement of railroad station facilities and more courteous treatment of colored people are reported from several Alabama towns."

Officers of the Commission of Inter-racial Co-operation are: Dr. Ashby Jones, Chairman; R. H. King, Chairman of Executive Committee; Will W. Alexander, Director; Mrs. Luke Johnson, Director of Woman's Work; Robert B. Eleazer, Educational Director; Dr. T. J. Woofter jr., Director of Research and Student Work.

The commission is offering three prizes of $100, $50 and $25, respectively, for the three best orations or essays on race relations submitted by students in Southern white colleges during the present scholastic year. The only condition of entrance is that the oration or essay shall have been delivered on some public occasion during the year or published in a college magazine. The contestants are free to choose any phase of the general subject of race relations and to treat it as they see fit. The purpose of the contest is to encourage study and discussion of this subject among college students.

Self Help and World Vision

What the American Negro Is Doing for Africa

By R. R. WRIGHT, Jr., Ph.D.

On the third floor of the Bible House in the city o
ew York, just opposite John Wanamaker's famous depart
ent store on the one side and the Cooper Union Institute
the other side, is the suite of rooms occupied by the
issionary Department of the African Methodist Episcopal
hurch. Located in the great and busy city of New York,
e activities of this most unusual department of religious
e is almost entirely obscured by the greater commercial
d financial activities of the metropolis of the New World.
ut one could spend a profitable half hour in conversation
ith the secretary of that department, Dr. E. H. Coit, and
arn much for his edification concerning the part that is
ing taken by the Negroes of America, through the Afri-
n Methodist Church, for the missionary development of
e backward portions of the Negro race throughout the
orld.

The work of the African Method
Missionary Department is noth
new. Almost three-quarters
a century before Marcus Garvey
s born this church had her eyes
ned toward African redemption.
en the denomination was organ-
d in 1816 provision was made
missionary development, and in
first published book of discipline
vision for annual collections for
ping in the Christianization of
rk Continent was included; in
, one of the organizers of the
ican Methodist Episcopal
rch, Daniel Coker, of Baltimore,
Since 1844 there has been
intained a special department of
sions and today the missionary
ivities of the church have de-
oped to the extent to take en-
time of two resident bishops
Africa, and part time of two
er bishops in Canada, the West
ies and South America.

1891 Bishop Henry M. Turner
t to West Africa and re-estab-
d missionary activities on the
st Coast particularly in Liberia
Negro Republic, Sierre Leone,
Gold Coast. Since 1908 it has
n necessary to have a bishop
West Africa all the time. In
W. Sampson Brooks, the popu-
pastor of Bethel Church, Balti-
e, was elected Bishop and dur-
the past five years has had un-
cedented success. He has built
Monrovia College and Indus-
Training School, which has
est building for African educa-
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former missionary secretary, is
President of the Board, Rev. L. L.
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and one member from each of the
18 Episcopal Districts constitute
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Revs. W. S. Drummond, Pennsyl-
vania; L. L. Berry, Virginia; W. T.
Anderson, Ohio; C. S. Williams,
Indiana; W. B. Brooks, Kansas;
R. V. Branch, Georgia; P. J.
Chavis, South Carolina; F. R. C.
Durden, Mississippi; S. A. Harris,
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Wortham, secretary-treasurer;
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Self Help and World Vision

What the American Negro Is Doing for Africa

By R. R. WRIGHT, Jr., Ph.D.

On the third floor of the Bible House in the city of New York, just opposite John Wanamaker's famous department store on the one side and the Cooper Union Institute on the other side, is the suite of rooms occupied by the Missionary Department of the African Methodist Episcopal Church. Located in the great and busy city of New York, the activities of this most unusual department of religious life is almost entirely obscured by the greater commercial and financial activities of the metropolis of the New World. But one could spend a profitable half hour in conversation with the secretary of that department, Dr. E. H. Coit, and learn much for his edification concerning the part that is being taken by the Negroes of America, through the African Methodist Church, for the missionary development of the backward portions of the Negro race throughout the world.

The work of the African Methodist Missionary Department is nothing new. Almost three-quarters of a century before Marcus Garvey was born this church had her eyes turned toward African redemption. When the denomination was organized in 1816 provision was made for missionary development, and in its first published book of discipline provision for annual collections for helping in the Christianization of Dark Continent was included; in fact, one of the organizers of the African Methodist Episcopal Church, Daniel Coker, of Baltimore, Md. Since 1844 there has been maintained a special department of missions and today the missionary activities of the church have developed to the extent to take entire time of two resident bishops in Africa, and part time of two other bishops in Canada, the West Indies and South America.

In 1891 Bishop Henry M. Turner went to West Africa and re-established missionary activities on the West Coast particularly in Liberia the Negro Republic, Sierre Leone, and Gold Coast. Since 1908 it has been necessary to have a bishop in West Africa all the time. In 1920 W. Sampson Brooks, the popular pastor of Bethel Church, Baltimore, was elected Bishop and during the past five years has had unprecedented success. He has built the Monrovia College and Industrial Training School, which has largest building for African education on the West Coast of Africa. This institution is situated on "Crown Hill" in the city of Monrovia, overlooking the Atlantic Ocean. On the campus consisting of 15¼ acres are the main building, two stories high, of concrete blocks, and having a corrugated zinc roof; one trades building of considerable size, built of zinc; a kitchen and laundry similarly constructed and two stories. The bishop not only came to America and by lecturing night after night for six months raised the money, but he returned to Africa and withstood the burning sun in order to personally superintend the erection of the school building. In Sierra Leone Boys' A. M. E. and Girls' Industrial Institute are also conducted under the direction of Bishop Brooks. Most of the work is done by educated natives under the supervision of highly trained teachers the bishop has imported from America. In West Africa there are two Conferences—the Sierra Leone and the Liberia, which have 5 presiding elders, 30 ministers, 25 churches or preaching places and about 10,000 members and communicants.

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Thus there are under the Missionary Department in the foreign fields more than 100 ordained ministers and 120 missionaries, including teachers. In Africa, the West Indies, North and South America most of these missionaries are native born. Some were brought to America years ago where they were educated and have returned to our work, as for instance, in South Africa: Rev. J. Y. T. Tantsi, a graduate of Wilberforce University; F. H. Gow, a graduate of Tuskegee and Wilberforce; in West Africa, Rev. J. P. B. Richards, S. A. B. Campbell and Miss Amanda Mason, graduates of Wilberforce; In South America, Rev. D. P. Talbot, graduate of Morris Brown, and in the West Indies (Barbados) Revs. S. C. Chase, J. D. Smith and T. A. Kennedy (Haiti) graduates of Wilberforce, and others. During the past thirty years there have always been natives of Africa or South America in the A. M. E. schools. At one time there were sixteen in Wilberforce alone. At present there are in Wilberforce and Morris Brown Universities five young men and one young woman who are natives of Africa and South America, and are preparing themselves for missionary work among the natives of their country.

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From the above one can see that the A. M. E. Church has a great work, behind which must be a great vision—a great yearning to help their brethren in black in other parts of the world. And this work costs an enormous sum of money. One can get an insight into the deep interest of the colored people of the United States in the welfare of their brethren in other parts of the world when one understands that these missions have been maintained, largely, out of the poverty of the colored people of this country. There are very few rich men, no millionaires, very few captains of industry and leaders of big business who contribute to the missionary work of this church. The money is raised largely by artisans, farmers and persons engaged in domestic work.

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The secretary has just made his annual report and has given out his budget of $200,000 for the next year. Most of the next few months will be taken up by him in a tour of the western part of the country, explaining to the people the great work which the African Methodist Episcopal Church is doing for foreign missions, and particularly for the spiritual uplift and intellectual improvement of the African.

Church – 1925.

A.M. E.

WACO TIMES-HERALD
MARCH 9, 1925

DR. BOOTH HITS "SUSPICION OF YANKEES" AND "BOGY OF NEGRO EQUALITY" IN SERMON

Pleading for Unification of Methodist Churches, Austin Avenue Pastor Tells Why He Considers Present Plan Worthy of Approval.

Speaking to an audience that packed the auditorium of the Austin Avenue Methodist church, Dr. C. H. Booth pleaded, in his Sunday night sermon, that the prejudices of 80 years be forgotten and that the two great branches of Methodism in the United States unite for more effective service. The took as his text, "Would Jesus oppose Methodist unification."

Answering the charges of critics about the negro question, Dr. Booth, cited experiences of the northern Methodists saying the two races do not belong to the same congregations there. There is nothing in the present discipline of the Methodist church to prevent a negro's joining our congregation if he applied for admission, he declared.

Quoting from an editorial in the Western Christian Advocate he said the rumor that negroes mingled worshiped and took communion with the white Methodists in the north was misleading. The negroes have their own congregations.

Dr. Booth spoke, in part, as follows:

"Against the Plan."

"Very many of those now opposing unification are saying on all occasions that they are in favor of unification as a theory, but are opposed to the present plan. This may be true in very many cases, but I would emphasize this patent fact: The leadership of the present organized propaganda against unification is largely composed of those who are opposed to unification at any time, according to any plan. Bishops Warren A. Candler and Collins Denny have been and are the leaders of this opposition. All who have heard them speak on this subject or have read their articles in the papers must recognize that their objections apply not merely to this plan but to any plan that would bridge the sectional chasm separating the two great American Methodisms.

"The whole burden of their appeal is that the M. E. church, South, should become and forever remain a provincial, sectional church, whose membership should be limited to the Anglo-Saxon race. How could such a church call Him 'Master' and 'Lord' who said, 'Go ye into all the world and preach the Gospel to every creature?' Since it is true that the leadership of this movement to defeat unification is itself opposed to any plan of unification, let those who believe in unification beware of being misled by specious pleas to wait for some better plan. It is characteristic of the opposition to great forward movements in Church and State to seek to evade a discussion of the fundamental issue by objecting to the specific plan proposed. When the great fight for prohibition was being waged the antis would profess to favor prohibition, but always wanted it on some other plan than the one being voted upon. It is even so and will continue to be so in the fight for unification. The opponents of the plan use strong language when they talk about it, calling it 'hideous,' 'monstrous,' 'preposterous.' To my mind the chief reason why they are so bitter against this particular plan is that this plan seems about to succeed.

Discussion of the Plan.

"Personally I believe that the plan being voted upon furnishes the best possible basis for unification. That which most commends this plan to my thinking is that it does not attempt to work out in all the details a plan to force unification prematurely by mechanical processes, but rather provides for a working partnership which will afford the two great Methodisms of America an opportunity to gradually grow into one. At the same time, all the rights of our branch of the church are abundantly safeguarded. As Rhode Island in the United States senate has the same voting strength as New York State, just so the Southern jurisdiction, under the plan, with two and a half million members, will have in the combined general conference exactly the same voting strength as the Northern jurisdiction with four and a half million members.

Not a Force Law.

"Bishop Ainsworth objects to this plan because it does not force all the people living within certain boundary lines to join the church which prevails in that section. And yet Bishop Ainsworth knows from personal experience in the City of Waco that you can not draw boundary lines around the territory of individual churches and force all the members in a certain section to join the nearest church. Church membership is always a voluntary matter. And yet this plan provides a way by which churches, districts and conferences may be transferred from one jurisdiction to another. Bishop Ainsworth says: 'The Northern Methodists will never transfer to our jurisdiction.' That is a matter of personal judgment. Not long ago sitting in this pulpit Rev. Leifester of Brenham, a district superintendent of the M. E. church in Texas, assured me that his people in Texas were ready to transfer to the Southern jurisdiction as soon as unification was adopted. Rev. W. T. Hagberg, pastor of Vermant Avenue M. E. church, says the same of his people.

"Bishops Dickey and Ainesworth are able and eloquent advocates of any cause they espouse, and both mare great addresses in Waco on last Tuesday, but when their addresses are boiled down, the two outstanding objections to unification which they presented are these: First, suspicion of the 'Yankees;' second, the bogy of negro equality. A good woman called me over the telephone this week and enlightened me on the subject of unification; she said: 'All there is in this here unification is that a lot of Yankees and foreigners want to come down here and take our money and put the negroes in equality with us. She has the whole argument of the opposition in a nut-shell.

Attitude of Suspicion.

"First the 'Yankee' question. I am a southerner of the southernors, live in Tennessee and reared in Alabama. My father wore the Confederate gray for four years, and when he was placed in his casket the Southern cross rested upon his bosom. And yet in my association with Northern Methodists I have come to appreciate and love them and I have found that they are just as honest and honorable Christians, man for man, as are we Southern Methodists. As to the agreement of 1844, the facts are that both churches have broken that agreement. But you say 'They broke it first.' Grant that they may have done so under the strain and stress of prejudice and hate engendered in war. Since that time we have done our best to pay them back in kind, and therefore we can not call the plan of 1844 to force them out of the South. It is human to say that what they have done has released us from the obligation of the agreement, but Jesus says something about forgiving men their trespasses and not demanding 'an eye for an eye and a tooth for a tooth.'

"But the statement is made that we have only a bare 25,000 members in their territory, while they have 400,000 members in our territory. That is not our fault. As someone has put it, our case in this matter is like that of the little body who stole the green watermelon and tried to excuse himself because the watermelon was green. We would have had ten times as many members in their territory if we could have secured them.

"Nigger in the Wood Pile."

"But perhaps the biggest obstacle in the way of union in the minds of a number of our people is the negro question. Bishop Dickey has raised the question of the possibility of negro members forcing themselves into white churches in the South. If we unite upon the present plans, let me answer this by stating a few facts. First, there is not a line in our discipline at present to prevent a negro from being received into any of our churches if he should apply for admission on profession of faith. Second, the facts are that in the M. E. church, both in the North and in the South, negroes do not affiliate with the white congregations, but prefer to have their own churches.

"The unificationists are criticised as being ambitious to make the Methodist church a great world church, and this ambition is compared to the ambition of the ill-fated Napoleon. Our ambition in this regard is not Napoleon's ambition, but Wesley's ambition and Christ's ambition for his church when he said, 'Go ye into all the world.'

"How long shall we wait for the consummation of the ideal of Methodist unification? We have waited eighty years already. While we wait, millions of dollars of sacred money will be wasted through unchristian competition. While we wait, multiplied thousands in heathen lands who might be saved by the stronger missionary program of a united church will die without Christ. While we wait, a united Catholic church will be more strongly intrenching itself in America. While we wait, the united forces of evil will continue their destruction of the Christian Sabbath and the Christian home. How long must we wait? How long, oh Lord how long?"

THE STATUS OF THE SOUTHERN CHRISTIAN RECORDER

The pertubation IS Perpleking.

RETIREMENT GRANTED, CONDITIONS OUTLINED, LIMIT SET FOR WINDING UP AFFAIRS, ETC.

Some, if not all of the Boards and individuals connected with the application of the new law made recently providing for the retirement of General Officers feel that the law must be executed in a manner to carry out the purpose intended by the makers of the law. This is the first of its kind ever enacted by the A. M. E. Church. In attempting to get the benefits provided for in the law, the Editor-Manager of The Southern Christian Recorder made an application to the Board of Control, February 12, 1925, which was in accordance with the law. The Board granted the request and stipulations citing the conditions that accompanied it. The whole matter was referred to the Bishops' Council to which the Council of Bishops agreed and made arrangements with the Financial Secretary accordingly, which arrangements were in direct harmony with an order from the General Conference to the bench of Bishops. The Editor Manager was given ninety (90) days in which to wind up his affairs and turn over the department to his successor. The time is nearly out for the successor to qualify and take charge, but up to this writing no successor has qualified neither have the conditions asked for and included in the stipulations by the Board in granting the retirement and corroborated by unanimous vote of the Bench of Bishops, been met. The Financial Secretary has failed to keep his promise to the Bishops, made at Wilmington, N. C., February 12th last. The Editor Manager has devoted much time, energy, money, physical and mental strength to get The Southern Christian Recorder department in shape to turn over to our successor, without any debt, except that dealt with by both the Council of Bishops and Board of Control for The Southern Christian Recorder, besides the General Conference Committee on Church Periodicals, and made one of the requirements by the Bishops. During the ninety (90) days given for adjustment the Editor-Manager had spent quite a deal of time in adjusting matters.

The Board of Control, knowing during the time of adjustment, which was allowed embraced (13) weeks, that the department is without money with which to operate the paper, and after reading the letter, and as yet the present Editor-Manager (90) days in which to wind up his affairs, with strict stipulations that no debt be turned over to the successor. Neither did the Board of Control voted to allow the new man would have been in position to take charge at once and proceed to get out the paper at once thereafter. But before the retirement of the present Editor-Manager must get out the plans formulated by the Bishops, the Bishops' Council and the Board of Control provided for immediate operation in case the new man would have amount to more than about one-tenth of the money necessary to operate The Editor-Manager, etc., made no effort to secure any money with which to operate The Southern Christian Recorder. But before S. C. R. during the thirteen (13) weeks. Neither did the Board nor

Southern Christian Recorder
4-30-25,
Nashville, Tenn.

Financial Secretary, Prof. J. R. Hawkins as through them the Bishops, the General Conference had ordered that a certain sum designated and containing one of the conditions of the whole matter be paid by the financial department.

The Bishops and Prof. Hawkins agreed to postpone the payment constituting one of the conditions until his (the Financial Board meeting April 15, 1925). The Bishops agreed and this postponement so interfered with the whole matter, that the conditions upon which the retirement was asked, the Board outlined and the Bishops confirmed were all held up awaiting the time of meeting of the Financial Board; when it was expected that matters would be adjusted as agreed to at Wilmington, N. C. But to the consternation of the Bishops who made the plan, and the Board of Control for The S. C. R. and all others concerned, the Financial Secretary refused to pay the indebtedness in question and thus leaves The Southern Christian Recorder in a state of confusion. The present Editor Manager having spent the larger portion of the ninety (90) days in winding up his affairs as stipulated in the conditions of retirement. We had to abrogate contracts for advertisement, some in one shape and some in another. In some cases we agreed to exchange ads in The S. C. R. for spaces in such commercial books as gives standing for newspapers. Some advertisements are carried under written stipulations as cannot be changed without the consent of the advertisers and managers of the papers. While the strict rules under which paying advertisers are working have been so rigid that we have very few, yet we have to comply with the contracts we have made. There are many other items that came under the task of winding up the affairs of twenty (21) years' service in one position, the tenth part of which has not been mentioned here. However we have spent traveling expenses to attend meetings connected with this one affair, to and from Wilmington, N. C., and Washington, D. C. Besides with what money and time we could get up, have published four issues of this paper, since it was without funds to operate and orders to leave no debt on it.

Thus stands the condition of The Southern Christian Recorder, which means a ninety (90) days lock up, with no visible relief until the expiration of the ninety (90) days, unless the conditions be met and the new propaganda put in operation. As announced in the March 19th issue of this paper, the present Editor-Manager stands ready to comply with his part of the contract but it is up to the Bishops to execute the plans outlined at Wilmington, N. C., on the 13th of February, 1925.

As The Last Resort

As Editor-Manager of The Southern Christian Recorder elected by the General Conference of the A. M. E. Connection for the next four years and whereas a conditional application for retirement, though conditionally granted has failed to materialize up to this the 30th day of April, A. D. 1925, so far as the authorized functioning officials (the Bishops) are concerned. Therefore be it hereby known that after the expiration of the ninety (90) days given. That unless conditions be met, I, G. W. Allen, Editor-Manager, shall regard the whole transaction inactive and shall treat The Southern Christian Recorder department "In Statu Quo" and proceed to publish it as best we can as long as our Father of Heaven gives us health and strength.

Fraternally,

G. W. ALLEN.

RESOLUTION ON PUBLICITY BUREAU

Whereas, the Bishops, in their midsummer session of the Council, in June, 1924, and in pursuance of a resolution of the General Conference, did authorize the establishment of the Bureau of Publicity, and appropriated for the maintenance of the same the sum of $2000.00 per year,

And Whereas, the Financial Board has refused to pay the sum appropriated,

Be it Resolved, That we, the Bishops, hereby request the Financial Board to make payment for the same.

THE CONNECTIONAL BUILDING

The Following Resolution Was Passed

Los Angeles, Calif., June 29, 1925.

To the Bishops' Council in Session:

Whereas, the business manager has brought us a practical plan to erect in Philadelphia, Pa., a publication department building to house several of our general departments, and,

Whereas, as he needs a certain amount to enable him to borrow the amount sufficient to build at once, and,

Whereas, with funds accuring from the sale of properties now in hand, and,

Whereas, the First District has pledged $15,000,000.

Resolved, that $15,000,00 be raised by the other districts on Allen Day and that the division be made among the fifteen home districts.

Resolved further, that the Secretary of the Bishops' Council notify each Bishop not present of the actions of the Council.

Resolved further, that each Bishop shall say what he thinks a fair apportionment for Allen Day donation and the balance of the sum raised will draw that much A. M. E. Book Concern bonds at 5% interest, which funds the conference may use in any way it deems correct.

Respectfully submitted,

WILLIAM H. HEARD

The above was passed.

BISHOP'S COUNCIL CLOSES EVENTFUL SESSION IN WEST

Eleven Bishops Attend And Pass Measures. Bishop Beckett Appointed To Fill Place Of The Late Bishop Chappelle

LOS ANGELES, Calif., July 8.—The mid-summer Bishops' Council of the African Methodist Episcopal church came to a successful close here last week after a four days meeting. About one hundred delegates were present including eleven bishops, viz: Bishops, W. D. Johnson, A. L. Gaines, W. H. Heard, R. C. Ransom, A J. Carey, J. A Johnson, W. M. Beckett, I. N. Ross, W. T. Vernon, W. A. Fountain and the Rt. Rev. H. B. Parks, presiding. Many important measures and resolutions were passed, which have considerable bearing on the future work of the church

Hold Lively Sessions

Welcome addresses were made by A. M. Ward, Presiding Elder of the North Carolina Conference on behalf of the presiding elders; Assemblyman Roberts on behalf of the State: Rev. H. D. Prowd on behalf of the Interdenominational Ministerial Alliance; Mrs. Betty Lewis on behalf of the teachers; Mrs. Charlotta Bass on behalf of the Press; Atty W. O. Tyler on behalf of the professional men; and Mr. W. A. Clark on behalf of the business men. Bishop W. H. Heard responded to the welcome addresses. Bishop A. J. Carey preached the annual sermon for the Bishops and the holy communion was served by the associate bishops. Bishop W. T. Vernon spoke on the subject, "Progress and Patriotism of the Colored Race in America." He praised the Negro soldier highly, characterizing him as a true patriot, who has never been a traitor. Sessions were held at the First African Methodist Episcopal church and the Trinity Auditorium.

Plan For Advancement

The chief things considered by the Council were: the raising of an endowment fund to support the colleges of the church; an increase of the missionary activities; the inauguration of an international educational campaign among the Negro, and general church expansion.

Pass Measures

Several highly important measures were voted through by the Council. They were, the establishment of a national bureau of information and publicity; the appropriation of $200,000 for a publishing house in Philadelphia; and the appointment of Bishop W. M. Beckett to supervise the work of the church in S. C. until the General Conference in 1928, at which time a successor to the late Bishop W. D. Chappelle will be elected. Thirty-five thousand dollars was voted for missionary work. Arrangements were made for the dedication of the new $350,000 department buildings in Philadelphia next year.

A tour through Hollywood, and Catalina were some of the special entertainments arranged for the members of the Council by Dr. W. D Miller, Pastor of the First A. M. E Church.

Church – 1925.

A.M.E.

TRIP THROUGH THE WEST

EDITORIAL CORRESPONDENCE

We started on our home bound trip from Los Angeles, California, at 6:10 o'clock Tuesday evening. A large number of friends gathered to say good bye and the station took on the aspect of a holiday. Some of our original party were left behind while others who came by the Southern route joined us, so that we were able to leave on a special train, carrying a baggage car, four sleeping cars, a dining car and an observation car. Among those who joined us were Bishops and Mrs. W. D. Johnson, W. A. Fountain, Drs. E. H. Coit, Ira T. Bryant, S. J. Johnson, Pres. D. H. Sims, Revs. J. E. Beard, W. B. Lawrence, E. H. McGill, E. A. Adams, Rev. and Mrs. L. M. Hughes, Rev. and Mrs. Terrell, Mrs. J. D. Mosely, Miss Butler, of Alabama; Mrs. Mattie Ford, Mrs. C. B. Thompson, Mrs. S. C. Simmons, Rev. and Mrs. C. W. Pennington, of Texas; Revs. J. W. Walker L. C. Duncan, H. Newsome, G. R. Polk of Alabama; L. H. Smith, Miss Butler, of Texas.

Our first stop was at Oakland, California, where for afew minutes we were the guests of Bishop and Mrs. Parks in their new home. They are comfortably located on a very desirable section of the city, having a beautiful two story house with spacious lawns and an abundance of flowers and fruits. Bishop Parks, Dr. Ward and others of the California brethren and sisters bade us farewell as we boarded the train for Salt Lake City which was our next stop. As we entered Utah, crossing the Great Salt Lake we came into the territory presided over by Bishop Carey whose guests we were until we left St. Louis. In Salt Lake City we were treated to a bus and auto ride over the city, the principal points of interest centering about the Mormon temple in the center of the city. I shall have more to say about the Mormons.

Leaving Salt Lake City we went Northeast to Colorado Springs, where our party was met by Rev. L. H. Smith, Jr., formerly of Georgia and given a splendid dinner, after which we went upstairs and had short addresses by Bishops Carey, Johnson, Vernon, Ransom and Fountain. Drs. Wright, Coit, Johnson, Sims, L. H. Smith, Sr. and Mesdames Hughes, Ford, Johnson and Jackson. Enthusiasm ran high. Several speakers paid high tributes to Rev. L. H. Smith, the father of the pastor, on account of his long useful and exemplary life. Some of our party went to Denver, but the majority remained over in Colorado Springs where on Saturday morning we were given breakfast at 6:30 and at 7 started on a complimentary ride to see the sights about the city, principal of which were the famous "Garden of the Gods," and the "Cave of the Winds" which proved interesting. About half of the party then proceeded to drive up the Pike's Peak Highway, the highest auto driveway in the world. We went more than 14,000 ft. above the sea level to the top of the peak, above the clouds, where the snow was plenti- ful and some were cold even with their overcoats. Descending the pike in an hour and a half we visited the natural soda springs which have made the city famous and in the late afternoon proceeded on a long ride across to Kansas City. Before we left, however, we bade farewell to many of our party who went by the Northeastern route of Denver and Omaha to Chicago. Our train here dropped one sleeper and we proceeded to Kansas City, Mo., where we arrived Sunday about noon. Although the churches were all holding services many of them had representatives to meet us. Under the direction of Bishop Carey and Presiding Elder Isaacs, we were distributed to the various churches where many of the delegates said a word of greeting before the services closed. With Bishop Fountain, Revs. J. C. Anderson and A. T. Wilson, I was assigned to Allen A. M. E. Church. When the general conference was held in 1912. Pastor Edward Wittenberg received us very graciously. Bishop W. W. Beckett had preached but we did not get to hear him. From the comments, however, he must have preached a very able sermon, as many spoke to me about it. In the afternoon we went to Kansas City, Kansas, where the cornerstone of the new Trinity Church was laid. The preliminary program arranged by Bishop Carey was as follows:

Hymn ..... Rev. H. N. Newsome
Prayer ..... Rev. R. R. Wright, Jr
Music ..... Choi
Scripture Lesson—96 Psalm —Bishop W. A. Fountain
Music—
2nd Scripture Lesson—1st Cor. 3rd chapter—Bishop A. L. Gaines
Brief Sermon ..... Bishop R. C. Ranson
Brief Address ..... Dr. J. R. Hawkin
Prayer and Liturgy ..... Dr. H. Y. Arnet
Music—1 stanza—
Address ..... Bishop J. A. Johnson
Address ..... Bishop W. T. Verno
Prayer ..... Bishop W. W. Becket
Offering—
Declaration—
Benediction ..... Bishop W. A. Fountain

The church was crowded and hundreds thronged the sidewalks being unable to get in. African Methodism was certainly on parade. The Grand Lodge of Kansas Masons laid the stone. This church and parsonage were purchased less than a year ago. Rev. William Winston, formerly of Arkansas, was put in charge. The membership has been more than trebbled, and the outlook is exceedingly bright. It is located in the heart of a large and respectable colored population, and there is no good reason which it should not become a powerful church. I visited the Douglas Hospital which is maintained by our church. It is upon a beautiful site, and is apparently well kept. There are about 30 beds, and when I visited there were about a half dozen patients. Miss Kitchen, a graduate nurse is in charge and is assisted by several student nurses. This institution in my opinion is a fine expression of Christian service and should be developed. Western University was seen by me for the first time. It was a fine location on a hill overlooking the Missouri River. Ward hall is being rebuilt. Opposite the college are the beautiful residences of Bishop W. T. Vernon and Mrs. H. T. Keeling, both of which I had pleasure in visiting.

Again our party broke at Kansas City, many going direct to Chicago. Others came as far as St. Louis, and again we parted, some going South, some north and our little band east. I am now on the train with Bishop Johnson, Drs. Baxter and Arnett on "the American," the fastest train between St. Louis and Philadelphia. We occupy compartments E. and F., and are scheduled to arrive in Philadelphia in 20 hours. At St. Louis we were met by Prof. Usher, Dr. Arnett's brother-in-law, who conducted us to the Y. M. C. A. for breakfast. We also had the pleasure of meeting Dr. Noah W. Williams, pastor of St. Paul's who showed us every courtesy and saw us safe on the train. But it was at Indianapolis where we had our biggest surprise. Our train stopped for ten minutes and we went out to get some fresh air, when down the Platform we saw Rev. Charles Sumner Williams, pastor of Bethel, and two ladies each bearing a basket. Dr. Noah, of St. Louis had phoned Dr. Chas. Sumner that we were on the train and Charles Sumner came laden with all the delicacies our palates might enjoy. There was fried chicken in abundance, boiled eggs, wheat bread, corn bread, toasted loaf, tomatoes and lettuce, old time Georgia collards, a large basket of fruit, containing bananas, oranges, cherries, peaches, pears, plums, etc., two boxes of assorted chocolates, and then some more. Suffice it to say, we enjoyed it all. And because

A. M. E. BISHOPS ROYALLY WELCOMED AT LOS ANGELES

MID-SUMMER MEET IN LOS

LOS ANGELES, Calif. July 11—Secretary Ira T. Bryant, Manager of the Sunday School Union, the associate The Bishop's Council of the African Methodist Episcopal Church met at the First A. M. E. Church, 8th and Towne Ave., this city, Rev. W. D. Mid-Summer session. There were present Bishops H. B. Parks, W. H. Heard, Albert Johnson, I. N. Ross, W. A. Beckett, W. D. Johnson, A. J. Carvey, W. T. Vernon, R. C. Ransom, and Bishop W. H. Flipper. Those absent were Bishop W. A. Fountain, on account of illness; Bishop J. A. Johnson, presiding elder of the Los Angeles district, who was delayed on account of the funeral of Bishop D. Chappelle of South Carolina; Bishop John A. Gregg, who was enroute to West Africa; and Bishop J. J. Bass on behalf of the Interdenominational Ministerial Alliance of the city. There were also many distinguished pastors present from various sections of the country. The object of the meeting was to acquaint the leaders of the section of the Among the important things com- and the bishops were the ap- made the trip to California, have over the Service Episcopal District, which includes the South Carolina; the ap- party left Chicago June 19th and of a President of the was greeted with a Union Board, locat- round of receptions until they rech- Tenn., over which ed this city on the evening of pelle presiden; the project for the welcomed the bishops and in the city of Phil- same was done; but the height of bishop Dr. D. M. rocky Mountains was reached after the business manager. Billings, Mont., Ellensburg, Spokane, Portland, Oakland, San Francisco and Seattle. Washington, Portland, Oakland, Sacramento, Los Angeles, Fresno, Bakersfield, Pasadena, Santa Barbara, Riverside, San Diego, Phoenix, Tucson, Douglas, El Paso, Albuquerque, Las Vegas, Salt Lake City, Ogden, Provo, Pueblo, Colorado Springs, Denver, Cheyenne, Omaha, Lincoln, Kansas City, Topeka, Wichita, Oklahoma City, Guthrie, Muskogee, Tulsa, Ardmore, Shawnee, Fort Worth, Dallas, Houston, Galveston, Austin, San Antonio, Waco, Corpus Christi, Brownsville, Memphis, Nashville, Knoxville, Chattanooga, Birmingham, Montgomery, Mobile, Atlanta, Macon, Savannah, Augusta, Columbia, Charleston, Florence, Greenville, Spartanburg, Charlotte, Winston-Salem, Durham, Raleigh, Wilmington, Norfolk, Richmond, Petersburg, Lynchburg, Roanoke, Washington, Baltimore, Philadelphia, Atlantic City, Trenton, Camden, Newark, Jersey City, Paterson, Orange, Plainfield, Asbury Park, Long Branch, Red Bank, Passaic, Elizabeth, Perth Amboy, New Brunswick, Princeton, Trenton, Camden, Wilmington, Dover, Salisbury, Cambridge, Easton, Annapolis, Baltimore, Washington, Alexandria, Fredericksburg, Richmond, Petersburg, Norfolk, Portsmouth, Suffolk, Franklin, Emporia, Lawrenceville, Clarksville, Danville, Martinsville, Roanoke, Lynchburg, Bedford City, Salem, Radford, Pulaski, Wytheville, Bristol, Johnson City, Knoxville, Chattanooga, Cleveland, Athens, Sweetwater, Madisonville, Loudon, Kingston, Harriman, Oak Ridge, Clinton, Maryville, Alcoa

Church — 1925.

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The object of the meeting so far away from the center of the African Methodist Episcopal population, is to acquaint the leaders of the church with this section of the country, and all have expressed themselves as highly pleased.

On Friday night a welcome reception was given by the citizens of Los Angeles, welcome addresses being made by Rev. A. M. Ward presiding elder of the North California Conference, on behalf of the presiding elders, Assemblyman F. [illegible] on behalf of the state, Rev. H. W. Proud on behalf of the Interdenominational Ministerial Alliance of the city, Mrs. Charlotte A. Wallace on behalf of the Pro-fessional men, Mr. W. O. Tyler on behalf of the Press, Atty. A. Clark on behalf of the business men. Bishop W. H. Heard respond-ed. On Saturday morning Bishop A. J. Carey preached the annual sermon for the Bishops, and the Holy Communion was served by the associate bishops. The bishops then went into executive session.

Memorial exercises were held for Bishop W. D. Chappelle who died in Columbia, S. C., June 15th and was buried June 19th, at which expressions concerning the life and character of this church man were made.

Among the important things coming before the bishops were the appointment of a successor for Bishop Chappelle over the Seventh Episcopal District, which includes the state of South Carolina; the appointment of a president of the Sunday School Union Board, located in Nashville, Tenn., over which Bishop Chappelle presiden; the final approval of the project for the erection of a $200,000 Bank Connern building in the city of Philadelphia which matter was presented to the bishops by Dr. D. M. Baxter, the business manager.

The various bishops made written reports of their work showing the church in a very healthful condition. Last year $357.7444.28 of Dollar Money was collected, the largest amount being collected by the Sixth Episcopal District, of which Bishop J. S. Flipper is the head, being $40,278.85. The increase of Dollar Money over last year was $6,646.22, which is a very marked increase for the first year of the quadrennium. Reports of the various general officers were also made. The Missionary Secretary reported that the new church building in Capetown, South Africa is nearing completion, and is soon to be dedicated.

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The Bishop's Council of the African Methodist Episcopal Church met at the First A. M. E. Church, 8th and Towne Ave., this city, Rev. W. D. Miller, pastor, on Saturday, Sunday and Monday in its regular mid-summer session. There were present Bishops H. B. Parks. W. H. Heard, J. Albert Johnson, I. N. Ross, W. W. Beckett, W. D. Johnson, W. A. Fountain, A. J. Carvey, W. T. Vernon, R. C. Ransom, and A. J. S. Flipper and Bishop W. H. Gaines. Those absent were Bishop Jones on account of illness; Bishop John Hurst, who was delayed on account of the funeral of Bishop W. D. Chappelle of South Carolina; Bishop W. Sampson Brooks, who is now enroute to West Coast Africa; Bishop John A. Gregg, who is in South Africa; and Bishop J. Bass, S. Conner, retired. The general officers present were Drs. D. M. Baxter, Business Manager of the A. M. E. Book Concern; R. R. Wright, Jr., Editor of the Christian Recorder, John R. Hawkins, Financial Secretary; E. H. Coit, Missionary Secretary and Ira T. Bryant, Manager of the Sunday School Union.

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A. M. E. Bishops Receive Great Ovation in the West.

The party of African Methodist Episcopal bishops, general officers, and ministers and their wives, who made the trip to California, have expressed their great pleasure with the cordiality and the opportunity offered by the great West. The party left Chicago June 19th and was greeted with a continual round of receptions until they reached this city on the evening of June 26th. The citizens of Chicago welcomed the bishops and escorted them to the train. At St. Paul the same was done; but the height of enthusiasm was reached after the rocky Mountains were crossed. At Billings Mont., Ellensburg, Spokane, and Seattle Washington. Portland, Oregon, San Frisco, and Oakland, California, the party was showered with hospitable attention. The chambers of commerce in Spokane, Seattle, Portland, San Francisco and Oakland sent special representatives to meet the trains, and in several of these cities they furnished their offical cars for tour about the city, giving the tourists the best opportunity to see the Western country. Banquets were arranged for us in all the cities, the representative of the chamber o

the famous "Garden of the Gods," and the ca "Cave of the Winds" which proved interesting. sto About half of the party then proceeded to drive Th up the Pike's Peak Highway, the highest auto and driveway in the world. We went more than 14,- above the sea level to the top of the peak, cold ful and some were cold even with their over- I v coats. Descending the pike in an hour and a half we visited the natural soda springs which site, and is apparently well kept. There are about 30 beds, and when I visited there were about a half dozen patients. Miss Kitchen, a graduate nurse is in charge and is assisted by several student nurses. This institution in my opinion is a fine expression of Christian service and should be developed. Western University had representatives to meet us. Under the direction of Bishop Carey and Presiding Elder Isaacs, we were distributed to the various churches where many of the delegates said a word of greeting before the services closed. Again our party broke at Kansas City, Mo., where was seen by me for the first time. It was a fine location on a hill overlooking the Missouri River. Ward hall is being rebuilt. Opposite the college are the beautiful residences of Bishop W. T. Vernon and Mrs. H. T. Keeling, both of which I had pleasure in visiting.

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commerce being the principal speaker in both Oakland and San Francisco. The portion of the city of Los Angeles, where the Colored people live was decorated by special appropriation from the city council. The newspapers in all of the centers gave splendid recognition to this group of Colored citizens.

A special train ran from St. Paul carrying two sleepers, dining car baggage car, and observation car, and the Northern Pacific furnished the same dining car crew to accompany the bishops which accompanied President Harding on his last trip to the Northwest. The members of the party were: J. A. Johnson, W. H. Heard, W. W. Beckett, I. N. Ross. A. J. Carey, W. T. Vernon, A. L. Gaines, Rev. E. M. Baxter, R R. Wright, Jr., John R. Hawkins and 25 others were in the party.

Urges Colored People to come to California—Bishop Calls This "God's Country".

Bishop Parks, senior bishop of the church, in welcoming the bishops to Los Angeles to their mid summer council, urged them to consider advising the people to come west. "We are glad that such a representative group of leaders of the American Negro has taken time to go over the Coast. This is God's Country. I want you to encourage our people to come. There are wide expanses of land, the best land in the world, freedom of thought, fair dealing and great opportunity. A half million Negroes could come here from the South without hurting the South, and with great profit to themselves, and the Pacific Coast. For the Negro is the best worker in the world. He has made good in the South, and the South does not want to let him go. He has recently made good in the East, but he fights shy of the West. Go back and tell the people about this fine climate, far better suited to the black man than the cold noreast. Tell them that the agricultural possibilities are unlimited, and that even cotton is becoming staple of this country and the Negro knows how to raise cotton as know one elst. Here he ought to find a cotton bonanza. Here is opportunity, independance and citizenship."

NEW YORK CITY TIMES
SEPTEMBER 21 1925

NEGROES OPEN NEW CHURCH

7,000 Attend Service at $450,000 Structure in 137th Street.

More than 7,000 negroes attended the opening yesterday of the new $450,000 church of the Mother African Methodist Episcopal Congregation at 140-146 West 137th Street, of which the Rev. James Walter Brown is the pastor.

All but $165,000 of the cost of the church has been paid and cash and pledges yesterday amounted to $5,000.

This is the oldest negro congregation in New York City. It was organized in 1796 as an offshoot from John Street (white) Methodist Church. The negro congregation has occupied four sites, each time moving further uptown with the negro colony. The first site was Church and Leonard Streets. The church has about 3,000 members. It has been in West 137th Street since 1915.

AFRICAN METHODISTS WILL GO INTO MEXICO

BROWNSVILLE, Tex., Oct. 29.—Bishop W. D. Johnson, of the Tenth Episcopal District, has gone across the Rio Grande into Mexico territory to plant the banner of African Methodism and establish the Mexican Rio Grande Valley Conference, and appointed Rev. D. A. Hickie presiding elder. At the recent opening of Paul Quinn College Presiding Elder Hickie was present with a substantial gift to education from the Mexicans. At the opening of the Mexican conference it is expected that a large number of representative African Methodists will be present in order to emphasize the mission of the African Methodist to the Mexicans. A large number of Negroes as well as Mexicans in this territory there are clamoring for the Methodist Episcopal Church.

Bishop Vernon Moves

Detroit.—Bishop William T. Vernon now presiding over the Bermuda, Nova Scotia, Ontario, Michigan, Illinois and Indiana Conferences of the A. M. E. Church, has moved to this city and is located at 248 Josephine street.

Church—1925. A.M.E.

Methodists Show Great Progress

SEC. HAWKINS REPORTS $354,156.11 Receipts to Board of Finance of the A. M. E. Church

The General Board of Finance of the A. M. E. Church held its annual meeting at the financial headquarters, 1541 Fourteenth Street, N. W., Wednesday, April 15, 1925.

Bishop A. J. Carey, of Chicago, is chairman of the board, and Mr. John R. Hawkins is the executive secretary and treasurer. The board is composed of one representative from each of the 18 Episcopal districts, embracing the entire United States, Africa, South America and the Islands.

This board meets annually for the purpose of examining the books and vouchers of the executive secretary and passing upon every phase of business handled by the department.

Mr. Hawkins was unanimously re-elected by the last General Conference for another term of four years, and this was his first report for the fiscal year ending March 31, 1925.

The total amount of general fund reported for this year was $364,156.11 This amount is raised and reported to the general secretary-treasurer as the general fund, and does not include any money raised for local purposes, such as payment of pastors' salaries and local improvements.

This fund is apportioned by order of the General Conference. This year's report shows the following distributions:

For Education	$28,700.00
For Church Extension	28,700.00
For Foreign Mission	14,300.00
For pensions for superannuated preachers, widows, and orphans of deceased ministers	77,800.00
For current expenses account of bishops, general officers and departmental work	143,000.00

After a careful audit of the books and vouchers of the department, the board passed resolutions of commendation for the faithful and efficient services of Secretary Hawkins and his entire office force.

MISSIONARY WOMEN CONTRIBUTED $15,000 TO THE SOUTH AFRICAN CHURCH

New York—Mrs. L. M. Hughes President of the Women's Home and Foreign Missionary Society of the African Methodist Episcopal Church of from her home in Cameron, Texas telegraphed Dr. E. H. Coit, Secretary of the Missionary Department of the A. M. E. Church, to cable at once the sum of $15,000 to Bishop John A. Gregg Bishop of the African Methodist Episcopal Church located in Cape Town, South Africa. This is the second contribution which the women of the Women's Home and Foreign Missionary Society have made towards the erection of a Memorial Church for the A. M. E's. in Cape Town. The church is under construction and it is expected to be completed sometime during the fall, and to be dedicated during the latter part of this year.

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THE BISHOPS' COUNCIL

Los Angeles, Cal., June 30, 1925.

The Bishops' Council closed last night. Bishops W. T. Vernon and R. C. Ransom delivered brilliant addresses to a large and appreciative audience at Trinity Auditorium. In a few hours the majority of those who came to the Council will have dispersed. Only a few will be left behind.

All have been pleased with the Council. Bishops Brooks and Gregg were absent, being in Africa. Bishops Flipper, Hurst and Jones were absent on account of illness. Bishop Parks is Chairman of the Council and Bishop J. Albert Johnson, the assistant secretary, acting as secretary in the absence of Bishop Flipper. Many important things were brought before the Council. The principal thing was the appointment of a successor to Bishop Chappelle. Bishop Beckett was chosen unanimously to supervise the work in South Carolina and Bishop A. L. Gaines to become chairman of the S. S. Union Board Dr. Baxter presented his plan for the new Connectional Building and asked the bishops to raise $30,000 to begin the same. This was adopted, and will be raised on Allen Day. The Bishops reaffirmed their position regarding the Publicity Bureau and again requested the Financial Board to pay the amount appropriated. There was much interest in this subject and much misunderstanding. Many persons spoke to the editor about it and after hearing the correct explanation, expressed themselves as heartily in favor of the Bureau Some one has been circulating the rumor that the bishops gave Dr. R. R. Wright, an extra $2000 salary for publicity work in addition to his salary as editor. This is absolutely false. Dr. Wright does not receive one cent; never asked for one cent, for this work and is doing it entirely without compensation. All he asked was that an appropriation be made for the expenses. These expenses are for printing and multigraphing news letters to from 350 to 1200 letters a week. (We now owe over $400 for printing alone); stamps for these letters for which the government must be paid; clerical service, etc. A budget was given to the bishops showing the expense. Another false statement has been circulated, that the Publicity Bureau matter was never presented to the General Conference. This is not true. The truth is that the Publicity Bureau is fully discribed in the printed report of the editor of the Christian Recorder: it was his second recommendation

THE CONNECTIONAL COUNCIL

The Connectional Council did not hold a regular meeting, but an important session was held, because many men from the coast wanted to take part. Dr. H. Y. Arnett was chosen temporary chairman, Dr. L. L. Berry, vice-chairman and Dr. E. A. Adams temporary secretary. Dr. T. J. Miles was chosen treasurer, and Dr. J. H. Clayborn reporter. An interesting program was carried out. The general officers were all heard. Dr. J. G. Robinson said he thought the periodicals should be $1.00 per year; Dr. Hawkins told of his department as did Drs. Coit and Johnson. Dr. Baxter told of his new Connectional Building and Dr. Wright explained the Publicity Bureau. The symposium on the Powers of the Bishops in the interim of the general conference, by R. R. Wright, Jr. and Connectional Emergencies by Dr. R. C. Holbrook, were ordered published. The full program was as follows:

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2. Who or Where is the Power to provide for Connectional emergencies? R. C. Holbrook, Arkansas.

3. Should we have "rotation" of bishops annually of quadrennially? G. R. Dickinson, Missouri.

4. Should Trustees be members of the Quarterly Conference —Why? W. O. Tyler, California.

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6. Should our church have "Bishops-Coadjustor" or to assure close supervision of the work? H. Y. Arnett, Delaware.

This report and recommendation are printed in the general conference minutes for all to read. The general conference referred the matter to the Committee on Periodicals This Committee heard the editor twice ques tioned him thoroughly and recommended the Publicity Bureau. The general conference did not hear all reports but because this mat- ter was of such import ance referred it to the Bishops' Council giving them especial power more publicity than ever before. Because of appeared four times be- the legality of their position and because of and a committee from the the great success of the Publicity Bureau, bishops, in accordance with the Bishops confirmed their action. On the erence's order, established contrary, the bishops did not approve the eau. The work has been commission to go to South Africa. The

Church—1925. A.M.E.

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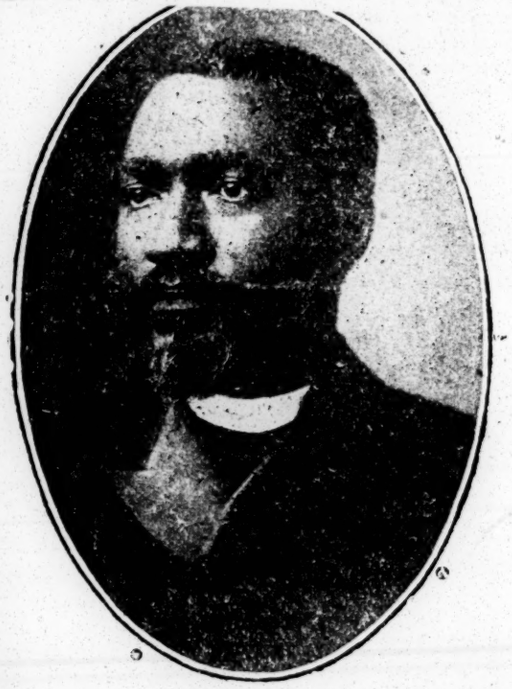
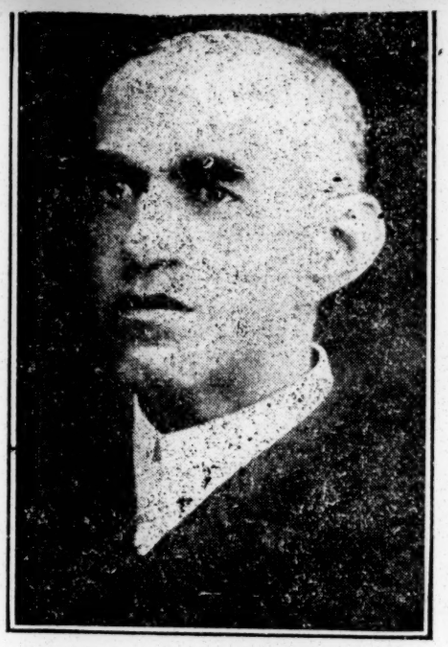
Council decided to meet in Detroit next year. Other things will probably be reported by the secretary.



BISHOP H. B. PARKS, D.D.
Senior Bishop of the A. M. E. Church and host of the Council at Los Angeles. Bishop Parks traveled more than 2000 miles over his district with the visitors.

BISHOP W. W. BECKETT, D. D.
Assigned by the Bishops' Council to succeed the late Bishop W. D. Chappelle as bishop of South Carolina.



BISHOP A. L. GAINES, D.D.
Selected by the Bishops' Council to succeed Bishop W. D. Chappelle as Chairman of the Sunday School Union Board.

DEDICATE DEACONESS HOME

—Photo by Defender Staff Photographer.

Despite the downpour of rain Wednesday morning, Sept. 30, several hundred Chicagoans attended the dedication services of the deaconess home of the African Methodist Episcopal church, located at 4834 Forrestville Ave. Rt. Rev. A. L. Gaines, presiding bishop of the Fourth Episcopal district, delivered the dedicatory sermon. The home, modern in every respect, will house aged and infirm female members of the A. M. E. church. It was purchased several months ago by the churches of the Chicago conference. Bishop Gaines is shown standing in the center of two Chicago ministers, who assisted him in the dedication.

1925. Presbyterian.

PROGRAM OF THE WORKERS' CONFERENCE

DIVISION OF MISSIONS FOR COLORED PEOPLE, THE BOARD OF NATIONAL MISSIONS OF THE PRESBYTERIAN CHURCH IN THE UNITED STATES OF AMERICA.

To Be Held at Barber Memorial College, Anniston, Alabama.

January 27-30, 1925.

Tuesday Evening, January 27.

Rev. J. M. Gaston, D. D., Presiding.

7:30 P. M. Evangelistic Service:

Sermon—Rev. W. W. Mayle, Birmingham, Alabama, Evangelist East Tennessee Synod and Presbytery of Lincoln in Kentucky.

Wednesday, January 28.

9:00 A. M. Devotional.

9:15 A. M. Greetings:—

Mrs. W. T. Larimer, Assistant Secretary.

9:45 A. M. Institute on Evangelism:

Conducted by Rev. I. H. Russell, D. D., Rev. W. W. Mayle Rev. J. E. Tice.

10:45 A. M. Discussion.

11:00 A. M. A Standard Church

Rev. A. H. George, Wilson N. C.

11:30. Discussion.

11:45 A. M. A Minister's Qualifications.

Rev. S. A. Downer, Knoxville, Tenn.

12:15. Discussion.

12:30 P. M. Recess.

2:00 P. M. Devotional.

2:15 P. M. Institute on Sunday School Work, conducted by Rev. A. B. McCoy, D. D., Atlanta, Ga.; Rev. F. C. Shirley Charlotte, N. C.

3:45 P. M. Discussion.

4:30 P. M. Men's Work.

Rev. O. M. McAdams, Greenville, S. C.

4:30 P. M. Discussion.

4:45 P. M. Adjournment.

7:30 P. M. Evangelistic Service.

Sermon—Rev. J. E. Jackson, Columbia, S. C.; Sermon Rev. P. N. Boykin, Wadesboro, N. C.

Thursday, January 29.

9:00 A. M. Devotional.

9:15 A. M. Division of Buildings and Property.

Rev. David G. Wylie, D. D., New York City.

9:45 A. M. Discussion.

10:00 A. M. Program and Field Activities.

Rev. C. J. Baker, D. D., Atlanta, Ga.

10.30. A. M. Discussion.

10:45 A. M. The Training of Men for Life Work.

Rev. H. L. McCrorey, D. D., Johnson C. Smith University, Charlotte, N. C.

11:15 A. M. Discussion.

11:30 A. M. The Training of Women for Life Work.

Rev. J. F. Scherer, D. D., Barber Memorial College, Anniston, Ala.

12:00 M. Discussion.

12:15 P. M. Recess.

2:00 P. M. Devotional.

2:15 P. M. The Training of Boys and Girls for Life Work (In the Mixed Schools.)

Rev. W. D .Feaster, D. D. Arkadelphia, Arkansas.

2:45 P. M. Discussion.

3:00 P. M. Some of the Graduates of Alice Lee Elliot School and What They are Doing.

Rev. J. D. Stanback, Valliant, Oklahoma.

3:30 P. M. Discussion.

3:45 P. M. Some of the Requisites of a Good Teacher.

Rev. H. M. Stinson, D. D. Cotton Plant, Arkansas.

4:15 P. M. Discussion.

4:30 P. M. Industrial Education.

Rev. W. H. Carroll, D. D. Monticello, Arkansas.

5:00 P. M. Discussion.

5:15 P. M. Adjournment.

7:30 P. M. Evangelistic Service.

Sermon—Rev. I. H. Russell, D. D., Durham, N. C., Evangelist, Catawba Synod.

Friday, January 30.

9:00 A. M. Devotional.

9:15 A. M. Are Parochial Schools Needed?

Mrs. W. J. Harris, Birmingham, Alabama.

9:45 A. M. Discussion.

10:00 A. M. Discipline, Grading and Text Books in the Parochial Schools.

Rev. W. G. Hamilton, Asheville, N. C.

10:30 A. M. Discussion.

10:45 A. M. Influence of Christian Education on the Community.

Mrs. J. S. Marquis, Chester, S. C.

11:15. Discussion.

11:30 A. M. Migration to the North—The Cause—The Cure

Rev. C. E. Tucker, D. D. Chattanooga, Tenn.

12:00 M. Discussion.

12:15. P. M. Adjournment.

Mrs. W. T. Larimer and Dr J. M. Gaston will grant personal interviews to the members of the Conference, Friday afternoon, January thirtieth.

It is expected that members of the conference will attend all sessions.

Write to Rev. A. W. Rice, South Highland School, Anniston, Alabama, advising him as to the time of your arrival and your place of entertainment will be assigned to you.

It is earnestly hoped that the local churches will pay the traveling expenses of their ministers to the Conference. The inspiration derived from the Conference should a good deal more than justify the local church in paying the expenses of their pastor. It will be impossible for the Division of Missions for Colored People to pay the traveling expenses of those attending the Conference. Entertainment will be furnished free.

Anniston Star 1-29-25

CONFERENCE AT NEGRO SCHOOL COMES TO END

Final Program of Three-Day Meeting Dealt With Educational Problems

The final session of the Workers' Conference of the division of missions for colored people under the Presbyterian church was held at Barber Memorial college last night. The meeting which commenced on Tuesday evening is said to have been one of the most successful conference in many respects that has been held for years. A large number of the white and colored delegates were departing for their homes at early hour this morning.

The program yesterday dealt largely with educational problems facing those who are in church school work and open discussions on this subject were engaged in following addresses made by both white and colored school leaders.

Birmingham Age-Herald 1-29-25

Conference of Colored Workers In Missions Hold Meeting In Anniston

ANNISTON, Jan. 29.—(Special)—With approximately 100 delegates representing 13 southern states in attendance, the annual conference of workers in the division of missions for colored people of Northern Presbyterian Church opened here at Barber Memorial College, a local school for negro girls. The meeting will continue through Friday.

Dr. J. M. Gaston, of Pittsburgh, secretary of the board of national missions of the Northern Presbyterian Church, is presiding at the conference. Delegates include both white and colored church leaders and educators. Dr. John F. Scherer, president of the Barber Memorial College, will deliver an address on Thursday morning. Other speakers Thursday include Rev. David G. Wylie, of New York, and Dr. C. J. Baker, of Atlanta. Rev. W. M. Mayle, of Birmingham, preached the opening sermon Tuesday night.

SEP 16 1925

SOUTH'S OBLIGATION TO NEGRO POINTED AT CHURCH MEET

The seventh annual all-day conference on negro work of the Atlanta Presbytery was held Wednesday at the First Presbyterian church. The morning session began at 10 o'clock when devotional services were led by Rev. F. C. Talmadge, of the Kirkwood Presbyterian church. Dr. Witherspoon Dodge, pastor of the Central Congregational church, also participated in the opening exercises.

"The south's greatest obligation to the negro," said R. B. Eleazer, educational director of the interracial work, in his morning address," is to treat him humanly and to give him every opportunity for development." The speaker emphasized the fact that the negro was brought to this country strictly for the white man's advantage, and said that now that he is here, the white man must "play square" with him. "The white race is obligated because of its superior advantages," he said, "and the negro must be given every chance, every facility and every educational advantage."

In the afternoon, Dr. W. H. Sheppard, of Louisville, Ky., a negro missionary who has spent 27 years in the Belgian Congo and who is a fellow in the National Georgraphic Society of London, spoke on the appreciation that the negro feels for the white man.

Mrs. W. Frank Smith spoke on "The Colored Women's Conference," and John Burgess, a member of the assembly's home missions committee, spoke on "The Future of Our Own Home Work."

Dr. Charles A. Sheldon gave a recital on the pipe organ at 1 o'clock and at 2:30 o'clock, Rev. George Gideon, pastor of the Rice Memorial Presbyterian church, led a program of spirituals. At the close of the afternoon session, a general discussion group was led by Dr. J. Sprole Lyons.

Dr. Sheppard, who will be in Atlanta several days, will speak Wednesday night at the Rice Memorial Presbyterian church, colored, in the Pittsburg district. Thursday and Friday nights he will address a tent meeting on Lincoln's hill, a new negro subdivision.

Church—1925.

Presbyterian.

PASTOR IS NAMED FOR CHURCH MEET IN ENGLAND

PHILADELPHIA, Pa., June 17. Rev. John W. Lee, who has served as a Presbyterian pastor in this city for the last 17 years, has been selected as one of the representatives to journey to England to the World Alliance of Churches holding the Presbyterian system, at Wales, England, from June 23 to 29, '25. The selection was made by the General Assembly of the Presbyterian Churches in the United States.

Dr. Lee has addressed the General Assembly, which is the highest court of the Presbyterian Church in the U. S., on race questions for the past eleven years.

REV. JOHN W. LEE, D. D.

Appointed by the General Assembly of the Presbyterian Church in the U. S. A. as a Delegate to the World's Alliance of Reformed Churches Holding the Presbyterian System.

By (Mrs.) Margaret Walton.

A signal honor was conferred on a worthy churchman, the Rev. John W. Lee, A. M., D. D., field representative of the Division of Missions for Colored People, Presbyterian Church, U. S. A. The World's Alliance of Reformed Churches met in Cardiff, Wales, England, June 23d to 29th, 1925. Dr. Lee is a graduate of Lincoln University, Theological class of 1899, and began the work of the ministry in a missionary field in Maryland, also supplied for a time the Madison Street church of Baltimore. He was called from Maryland to become the pastor of the First African Presbyterian church of Philadelphia in 1901 and served as pastor of that church for seventeen years very successfully.

During that period he was actively engaged in open-air summer evangelistic services in Philadelphia. This work he directed for seven summers which created a tidal wave of evangelism among the colored Protestant churches of South Philadelphia and gave opportunity to many worthy students who were preparing for the ministry to earn money to pay their tuition in their respective schools to which they would return in the fall. He was also active in social welfare work, being one of the founders and promoters of the Southwest Branch of the Y. M. C. A. of Philadelphia.

In 1911 when the million dollar campaign was projected for the Y. M. C. A. work of Philadelphia and no provision had been made for the work of a colored branch, Dr. Lee, with a committee of colored citizens, wrote a vigorous protest to the Public Ledger of Philadelphia, the result of which was an invitation extended to Dr. Lee and the committee to visit the headquarters of the Y. M. C. A. This was seven days after the campaign had been opened. This conference resulted in provision being made for the Colored Branch. A committee of colored citizens was appointed, of which he was chairman, and twenty-two thousand dollars were subscribed by the colored citizens of Philadelphia in the remaining five days of the campaign, and that same committee was three months later instrumental in collecting the first installment, which amounted to $8,000.

Dr. Lee was appointed in 1917 as a field representative of the Freedmen's Board of the Presbyterian Church, U. S. A., now the Division of Missions for Colored People. He, therefore, resigned the pastorate of the First African Presbyterian Church, and began the field work for the General Church. During the 8 years he has presented the cause of the colored work of the Presbyterian Church in nearly every state and Synod in the Union, and as a result of his labors 31 new churches and missions have been established among our colored people in different parts of the country, many of which are growing into strong, prosperous churches.

Beginning in Philadelphia, he has been intsrumental in establishing new churches as far south as Washington, D. C., and Charleston, West Virginia; to the southwest as far as Kansas City, Mo., to the middle west, Chicago, Detroit and Omaha, Nebraska, to the northeast as far as Boston and the States of New York and New Jersey. Dr. Lee has spoken for 11 consecutive years in the General Assembly or the General Assembly conferences which is the highest court of the Presbyterian Churches U. S. A., on church or racial questions, and is recognized as one of the popular speakers of the Assembly A short time ago he was invited to address the Theological Association of Princeton University, on the Race Question, the only colored man to receive this distinction during the existence of this old historic educational institution. The address was on

REV. JOHN W. LEE, D. D.

the subject of the "Newly Developing Race Consciousness Among Colored People." This address was widely read throughout the country and favorable comments were made concerning the treatment of this subject.

In addition to his field labors Dr. Lee frequently contributes to church papers and magazines articles on church development and race progress. In the past eight years, he has traveled more than 250,000 miles and yet has never lost sight of the agencies that are being promoted in his home city, Philadelphia, for the interest, benefit and progress of the people of his race.

Philadelphia, Pa.

CONFERENCE OF PRESBYTERIAN WOMEN HELD

Auxiliary of the Synod of Virginia Meets In Annual Conference at Cambria; Fifty-seven Delegates Attend.

By MRS. L. V. JORDAN

The fifth annual conference for Colored Women, conducted by the Woman's Auxiliary of the Synod of Virginia, Presbyterian Church U. S., led by Mrs. H. L. Schmelz, was held at Cambria, Va., June 27 to July 2, 1925. There were forty-seven delegates in attendance, including two from W. Virginia, one from Tennessee and one from Washington, D. C.

The daily programs were inspiring and helpful, discussing points that are vital to the progress of the race, and that tend to better understanding and harmony between the races. The Bible Study led by Mrs. M. E. Strother of Richmond, kept the spiritual fervor high throughout the conference. Lectures from noted educators, among whom was Dr. Jas. H. Dillard, president of Slater and Jeanes Funds, member of the General Education Board, and of the Phelps-Stokes Board, were filled with world-wide information and wholesome instruction.

RESOLUTIONS ADOPTED AT THE WORKERS' CONFERENCE, ANNISTON, ALA.

The Workers' Conference assembled in Barber College for Women, Jan. 27-29, 1925, desires to express its appreciation for the gifts that have come to our schools:

I. In looking over the year's work we are proud to see the enlargement that has come to Barber College for Women, Johnson C. Smith and Lincoln Universities.

II. In view of the fact that the Boards have had to borrow money to carry on their missionary program:

In view of the fact that there is a laxity in putting before the people the whole program of the Church; and

In further view of the fact that the modernists are still active, and the faith delivered to us is still in danger; therefore, be it

Resolved 1st: That we express our gratitude to Almighty God in touching the hearts of men to come to our rescue in the enlargement of our schools.

Resolved, 2nd. That inasmuch as we have dropped from our quotas in previous years in all the Synods, we put forth strenuous efforts to come up this year 100 per cent in using the

Sacrificial Loyalty Week to reach the goal.

Resolved 3rd: That we preach the whole gospel to our people, not regarding material interests knowing that "all things work together for good to them that love God."

Resolved: That Dr. J. M. Gaston and Mrs. W. T. Larimer be commended for their untiring efforts to put over the program of the Church and to bring up the Colored Division to the required standard.

Be it further Resolved: That we express our appreciation to Dr. and Mrs. Scherer and faculty for their generous hospitality shown us while here; that the choirs, glee clubs and all others have done much for entertainment in rendering such excellent music, for which we extend thanks.

That we exppress our appreciation to Rev. Rice and his good people for the many kindnesses shown us in caring for us in a most splendid manner..

Rescpectfully submitted:
S. D. THOM,
G. W. LONG,
B. L. GREER.

Conference on Negro Work in Presbytery To Be Held Wednesday

Plans have been perfected for holding the seventh annual all-day conference on Colored Work of the Atlanta Presbytery, at the First Presbyterian church here Wednesday, September 16. The program has been arranged, with devotions by Rev. F. C. Talmage, pastor of Kirkwood church, and concluding with a discussion led by Dr. J. Sprole Lyons.

The story of the recent Colored Women's conference held at Gammon seminary will be told and Lula Head, industrial teacher at Rice Memorial mission, will present an exhibit of the work done at the mission. John Burgess, member of the assembly's home missions committee, will discuss "The Future of Our Own Work." Dr. W. H. Sheppard, of Louisville, will deliver an address on the "Possibilities of Mission Work With Colored People." R. B. Eleazer, educational director of the interracial commission, will speak on the general subject, "The South's Obligation to the Negro."

A number of special musical features will be presented, including a pipe organ recital by Dr. Charles A. Sheldon, Jr., and the singing of negro spirituals by members of the Rice Memorial mission, led by Rev. George W. Gideon. Lunch will be served at the First Presbyterian church.

The conference will be held under auspices of the Atlanta Presbytery's committee on colored work, of which Dr. William Huek is chairman, and Edward Jones, secretary.

NEGRO WORK STUDIED BY PRESBYTERY HEADS

More than 175 delegates attended a conference on negro work of the Atlanta presbytery which convened Wednesday morning for a one-day session at the First Presbyterian church.

"In every respect the meeting was the best we have had in the seven years during which this conference has been an annual event," said Rev. J. Sprole Lyons, pastor of the First Presbyterian church.

Dr. W. H. Sheppard, of Louisville, one of the pioneer mission workers of the Congo, delivered the principal address on "Possibilities of Mission Work With Colored People." The mission now has 30,000 faithful converts in the Congo, he said, where first missionaries worked for seven years before they had one.

Among other speakers were Mrs. W. Frank Smith, Dr. R. A. Brown, John Burgess and R. B. Eleazer.

Devotionals were led by Rev. F. C. Talmadge, pastor of the Kirkwood church; Rev. Carl McMurry, of the New Morningside church, and Dr. Witherspoon Dodge, of the Central Congregational church. Dr. Charles A. Sheldon, Jr., rendered a number of organ solos.

Atlanta, Ga. Georgian

SEP 17 1925

175 at Conferencc On Negro Welfare

More than 175 delegates attended the annual meeting of the negro welfare division of the Atlanta Presbytery Wednesday when it met for its annual one-day session. According to Rev. J. Sprole Lyons, pastor of the First Presbyterian Church, the meeting was the best held since the welfare division was formed.

It was pointed out during the meeting that missionaries in the Congo now have 30,000 converts. Dr. Charles Sheldon, Jr., rendered a number of organ solos.

Church - 1925.

Moorish Zionist Temple.

New York's Black Rabbis in Court

New York—Robert Sacos (left) and Ben David Hickerson, went to court today in their religious robes along with two women of the Moorish Zionist Temple to save Rabbi Mordecai Hermens from the tombs on a charge of stealing $109 from Rabbi Rufus Perry.

Negro Jews Fight Case Out In Court

Judge Allen, in the Court of eGneral Sessions on Tuesday, dismissed Rabbi Mordecai Hermans of a grand larceny indictment brought about by Arnold J. Ford, another black Jew, who charged Herman's with the misappropriation of $109 which sum was given to him to purchase a receptacle for the Torah.

Rabbi Hermans is the head of the colored Jewish Temple B'noi Abraham, 134 West 133rd street. He was defended by Counsellor Rufus L. Perry of 375 Fulton street, Brooklyn, who argued that there was no basis for criminal action in the charges of Rabbi Ford. Hermans promised to buy the receptacle as soon as one could be found for the price.

NEW YORK EVENING TIMES
March 4, 1925

NEGRO RABBI RELEASED.

Believed Grand Larceny Charge Against Hermens Will Be Dropped.

Judge Mulqueen in General Sessions yesterday released Mordecai Hermens, negro rabbi of the Temple B'Nai Abraham, 134 West 133d Street, on his own recognizance on an indictment charging him with grand larceny. Hermens, who also is connected with the Moorish Zionist Temple in Harlem, was indicted several weeks ago on complaint of Arnold J. Ford, a former member of the B'Nai Abraham congregation, and who recently became rabbi of an independent negro flock in Harlem.

Ford charged that $109 which had been turned over to Hermens for the purchase of a receptacle for the Torah of the congregation by a Jewish newspaper had not been accounted for.

Rufus L. Perry, a negro lawyer, explained to the Court yesterday that Hermens at no time intended to keep the money, and that arrangements had been made to purchase the receptacle. The Court then consented to release Hermens and canceled the bail forfeiture. It was understood that an application to dismiss the indictment would be made by the District Attorney's office in a few days.

IS JEWISH

—Defender Photo.

RABBI DAVID LAZARUS

Who proved to a jury in Judge Hopkins' court last week that he was a Jew, he was haled into court by a Jewish organization and charged with representing himself and his followers as Jews. Documents produced showed that the sect represented by Rabbi Lazarus and Stifanson is incorporated under the laws of Illinois as a Jewish organization and is bonafide.

Prove Jewish Origin

Rabbi Caino Stifom (left) and Rabbi Daird Lazarus, who proved to a jury Tuesday that there are black Jews as well as well as white. The two appeared as witnesses in the defense of a girl arrested for collecting money under false pretenses.

TELLS COURT WE BELONG TO JEWISH RACE

Jury Agrees With New Racial Theory

Are we all Jews? If not, why not? Another puzzling question has been raised in the midst of world-wide religious arguments.

The activities of a religious sect, with headquarters at 1850 W. Lake St., are attracting more than the usual amount of attention and have brought them into the limelight and the police court.

With seemingly studied persistence, this group has managed to hold the attention of the public, although causing much disturbance in so doing.

The following chronicles their performance up to date:

In early August, Elder Grossman Samuels, 2324 Warren Ave., was given a jail sentence by Chief Justice Hopkins in the criminal court on a larceny charge.

While the elder was out soliciting funds supposedly for a relief association in New Jersey, he is said to have entered a store at 31st St. and Western Ave., and to have attempted to get away with a box containing nearly four hundred dollars in money and checks while the office girl was temporarily absent. She positively identified him in the court room.

Samuels vigorously denied the accusation and declared that it was a case of mistaken identity.

Rabbi Arrested

Later Rabbi David Lazurus, 2011 W. Walnut St., was arrested on complaint of Louis A. Saunders, a Jew, from whom he solicited funds.

Saunders resented the man's claim that he was also a Jew and called

the police. The temple was visited and the charter, said to be unsealed, confiscated for further investigation. The case against Lazurus was dismissed for want of sufficient evidence.

Monday, before Municipal Judge Harry F. Hamlin, an interesting battle was staged.

The Jewish federation came into the court with a group of experts to put an end to this "Black Jew" business. Thus far, they haven't done so.

The case this time was against Mrs. Elizabeth Miller, 1757 Park Ave., a member of the temple who tried to collect funds for the cause. Armed with a petition, written partly in Yiddish, she asked a donation of Sam and Nat Holleb, 657 W. Randolph St. She was arrested charged with collecting money under false pretenses. The brothers admitted their inability to read the writing on the petition.

Attorney Frankel, director of the Federation of Jewish Organizations of the World, came from Wisconsin to testify that there was no such organization as the one under which this group of dark people were operating.

Born in Mississippi

On the stand Mrs. Miller had difficulty remembering the state she was born in, but finally admitted to Mississippi. She is a Jew by nature, as all Colored people are, she declared. The money she collected was promptly turned over to her rabbi, she said.

Rabbi Stifson proved a most interesting witness. Speaking in a rapid foreign language, said to be Hebrew, he cautiously gave requested information.

He was born in East Jerusalem. When? No one knows how old he is, he declared. "I am black, but comely," translated the rabbi, as the petition was given to him. Then he launched into a learned explanation of the text, but was halted by the court, who was obliged repeatedly to reprimand him for lecturing. "There are only Jews and Gentiles," he said, quoting the Bible.

Rabbi Stifson said he is the vice president of the association in New Jersey and that the money collected was divided between that place and the temple here.

Walking about with flowing hair and long beards, the two men seemed to bask in the unusual amount of publicity they were getting. Throwing out challenges in the Jewish language, uttered with a confident air of defiance, they were followed and stared at on all sides. These men are said to be brilliant, thorough scholars and world travelers.

As a trump card, Attorney Richard E. Westbroogs, retained by the defense, produced a signed statement from the secretary of state at Springfield showing that the organization was chartered under the laws of Illinois.

The jury returned a verdict of not guilty against Mrs. Miller.

"We are not through," Rabbi Lazurus said to a Defender reporter in polished English language. "We expect to be persecuted but before it is over the world will be interested."

Attorneys Westbrooks, Jones and Alston represented the defendants.

NEW YORK CITY JOURNAL
SEPTEMBER 16, 1925

SYNAGOGUE OF NEGROES IS PLANNED IN CHICAGO

CHICAGO, Sept. 16.—A congregation of three hundred negroes planning the erection of a synagogue here. Asserting they are the real Semites," the congregation is in charge of two negro rabbis, David Lazarus and Caino Stifom. Services are conducted for the most part in Hebrew at the Temple of the Gospel of the Kingdom, a branch of the New York Congregation, which is said to number several thousand members.

BLACK JEWS KEEP RIGHT TO NAME

With their long black tresses concealed by skull caps, and their chins adorned by correspondingly long and black curly beards, David Lazarius and Caino Stifson, appearing in Judge Harry Hamlin's court as witnesses for the defense of Elizabeth Miller, of Mississippi, Tuesday, won an acquittal for the girl from a charge of collecting money under false pretenses.

Chicago Whip 9/19/25

The charges against Miss Miller were made by Nat and Sam Holleb, who claimed that it constituted false pretenses for her to ask money for a temple at 1850 West Lake Street saying that it had a Jewish congregation, of which she was a member.

Lazarus and Caino appearing as elders of the Temple of the Kingdom of the Gospel, tried their theology on judge, jury and spectators. They argued that all colored people are Jews, and kuoted the Bible as saying that there are only Jews and Gentiles. Their own sect, they said, was chartered by the state of Illinois.

The jury returned a verdict of not guilty. The organization for which funds were solicited of Nat and Sam on July 27 is known as the Relief Association of Hebrew Settlement Workers.